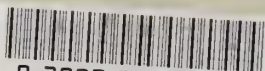

Religious pamphlets

S



0 2007 0241206 1
California State Library

Y.

Accession No. *no access. no.*

Call No. *C204 TR382*
v. 6-

4237 6-20 10M

Gaylord Bros.
Makers
Stockton

THE

Doctrine Concerning God.

By S. D. SIMONDS.

FROM THE METHODIST QUARTERLY REVIEW, FOR JULY, 1865.

SAN FRANCISCO:

FOR SALE AT ALLEN & SPIER'S UNION BOOKSTORE, CLAY STREET,
Just below Montgomery : Price, 25 cts. single copy. Six copies for \$1.

Copies sent by mail FREE on receipt of the price.

ADDRESS S. D. SIMONDS, San Francisco, Post Office Box 738.

1865.

Lowie & Lacro, Printers.

AMBROGLIO
YRABU ITAT

THE GEN. & COLL.
HISTORICAL CO. & TION

ART. VI.—THE DOCTRINE CONCERNING GOD.

It will be universally conceded, we suppose, that God defines himself perfectly in his works and in his word. Where shall we take our stand to contemplate him? From what points in his works and word shall we essay to lift our eyes to look on him? Our present material position, wherever it be, is as available as any in this world for the study. No advantage would be gained by sounding the depths of space, in the center or vast circumferences of the universe, or in microscopic powers, or in sublimated material, electricity or odic force. All and each are alike distant from Spirit, and all and each are alike in and distinct from God. The geologist, with his hand lovingly upon a stone, may dream like Jacob * in his sleep, (fit emblem of the men of science,) and behold in the strata of earth "a ladder set up on the earth, and the top of it reaching to heaven, and the LORD standing above it." But it is as a dream; something projected from the mind itself, "created in the image and likeness of God," from which all nature appears clothed from a divine and spiritual being. Dreams may be the soap-bubbles of the soul, which the childish may play with, and the practical man despise, but in which the Newtons of divine science may analyze the light of heaven, study the laws of truth's refraction, and contemplate its rainbow beauties. Nature is a perfect mirror in which the divine is *reflected* just in proportion as the divine is in us. If a man is without God in himself, he cannot see God in nature; fill man with God and he sees God in all things. For when God *appears* before us in nature it is really the reflection of his image formed in our reason and understanding.

Nor is God's book of Sacred Scripture essentially different from his book of nature. It is true that the Scripture is a

* Gen. xxviii, 12, 13.

higher plane, a more verbal utterance, yet the mere intellect will search in vain for God here also.

It is in accordance with true philosophy, not mere theological dogma or conceit of superior intelligence, that the apostle declares that the "natural man cannot know the things of the spirit of God." They are only known by the spiritual [inner?] man who "judgeth all things," because he has "the mind of Christ."*

God reveals himself universally. But like all things which exist, there is a particular *method* attached to our apprehension of him. The eye beholds objects in light, the ear tries sounds, and the intellect arranges, numbers, and orders, according to the senses, and the soul *feels* what is right and wrong, and has its *sights* of spiritual truth, and *tastes* of goodness and consciousness of God. From the measure we have of God in us by *doing his will* in faith, we must judge of God above us.

Every man is casting his image or shadow on all things around him; but only the sensitive surface, properly treated by the artist, retains that image, which may be transferred indefinitely, so that the original would be universally recognized. So God's image, which is his very substance of goodness and truth, falls on all things, and is in degree in all beings; but only in souls prepared by truth and love is this image eminent in such degree as to enable us to know the Original. When man was unfallen, his interior faculties were all opened, and God flowed into him in life and power. He saw God directly; but when sin entered, his faculties were closed, and he had no elements left alive in himself by which to apprehend God. Then in redemption God gathered all his rays of glory and goodness into his Son. The Word, which was God in substance, was made flesh.† God stood before man's exterior perceptions in the humble person of a man, and spake unto the world, and glorified himself.‡ In contemplating obediently this history of his Word, our understandings are again opened, § sin is removed, and God shines again upon our quickened spirits, his image is formed in us, and we know him. We become the sons of God by adoption; we are gods to whom the word of God comes; ¶ Christ is in us and we know Him that is true. ¶ We can then

* 1 Cor. ii, 13-16.

† John i, 14; Rom. ix, 5.

‡ Heb. i, 1-3.

§ Luke xxiv, 44-47.

¶ John x, 30-37.

¶ 2 Cor. xiii, 5; and 1 John v, 20.

truly reason of God, for we have all the divine elements in degree in ourselves, and can understand the doctrine which affirms these elements in their infinite and absolute relations in God himself.

We have often inquired in ourself if the doctrine of the witness of the Spirit, such a distinguished feature of Methodism, were made sufficiently prominent as a basis of theology among us? Has not the time come to construct theology from the divine word entirely, in the light of the Christian consciousness?*

These two principles, the letter without us, and the Spirit of God within us, are the two immutable pillars of theology. We learn what the word is by the life it operates in our hearts, and we know whether we have obtained the true life by its correspondence with the letter of the word.† On one pillar alone, the letter of the word, theology is converted into a graven image; a statue that cannot move; an iron groove of the soul; a mere dogmatic naturalism; a creed more or less irrational that must defend itself by fagots and falsehood. On the other pillar alone, the religious consciousness, theology gyrates from the conceited self-consciousness deified, to the cold negations of Herbert Spencer.‡ Unite the two, and theology arises a living form of beauty, clad in the robes of humility, with the light and love of truth in the countenance, stooping to guide the wayfarer in the wilderness, giving water to the thirsty, bread to the hungry, and clothing to the naked, and boldly breaking the

* We need not define this to any true Christian, for he knows the term expresses the sum of the experience of the life of God in the soul. But such writers as Henry Thomas Buckle confuse the whole subject. He tries to conceive of consciousness as a separate faculty, and does not find it. (See his Introduction to History of Civilization, vol. i. pp. 11-20.) Others do not make anything or but little of *consciousness*, or the life of *all* the faculties, in religion. Their religion is cold, or a simple intellect. But with Methodists and Freedomists the consciousness is the ultimate appeal. (See Whedon on the Will pp. 81, 82, 367, 358.) Why not put the "inward experience, considered as embracing the whole of the objective Revelation," as the ultimate and perfect method of demonstration in Christianity? (See Wesley's Sermons, vol. i. Sermons 8, 9, 10; and his Letter to Dr. Middleton, Works, vol. v. p. 757; Bibliotheca Sacra for August, 1846, Article on the Trinity, by Dr. A. D. C. Twisten.)

† "Now the testimony of our own spirit . . . is a *consciousness* of our having . . . the tempers mentioned in the word of God as belonging to his adopted children; . . . a *consciousness* that we are inwardly conformed by the Spirit of God to the imago of his Son, and that we walk before him in justice, mercy, and truth."—Wesley's Sermons, vol. i. p. 87.

‡ See his Principles of Philosophy.

bars of death, demolishing the prison-house of the soul, and leading triumphantly up the starry pathway of light, through the opening gates of glory on to immortality.

But this position, so uniformly set forth in Scripture,* and maintained now among Christians more or less distinctly, reaches to conclusions not usually announced in theology. Our knowledge of God, growing in such good part from the life of God in us, will necessarily be progressive. And there is no theme on which we should be less dogmatic and more open to new views than that of the doctrine concerning God. It is the command of an apostle to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.†

The next important position to secure in the study of God is the proper stand-point in the Holy Scriptures. We may correct the human defects and divergences of thought by properly arranging before us their historic and doctrinal statements. Most theologians commence their study of God with Genesis, and leave it at the "burning bush," and Sinai "wrapped in clouds of fire." They stun with gorgeous images of terror. The Gospel is in their hands the seeming interposition of *another* God to soften these terrors and open heaven to sinners. This method I think defective and misleading. The mind imposes upon itself the naturalistic ideas of God contained in the law, which prevent the apprehension of him in Jesus Christ. The doctrine of the Trinity, so important in revelation, spreads out unconsciously into the heresy of three Gods, or negations and confusions arise which leave men in the same unbelief that characterizes the Jews, who "have Moses and the prophets," and

* The Lord considers the powers of the human mind entirely reliable: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he . . . therefore ye are my witnesses, saith the LORD, that I *am* God." Isa. xliii, 10-12. The word and the living presence of God are united. "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv, 22, 23. The knowledge of God is progressive: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," etc. (See John xvi, 12-16.) St. John considered the "anointing" superseded the necessity of his epistle, while it confirmed it. (1 John ii, 27.) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you," etc.

† 2 Pet. iii, 18. See also Eph. iii, 14-21; Col. ii, 2, 3.

who reject the Saviour to this day. Neither should we take our stand in the Gospel narratives or on the day of Pentecost, when the Holy Spirit was poured out, important as these points are historically and doctrinally. But we should take our stand at the close of revelation; on the apex of the pyramid of truth, and fix our eyes upon the vision of the spirit-world.

The first question is, *Who is God?*

And we must look up when the door is opened in heaven, and behold who is in the throne. Alas, our sight is so dim! but light is descending on our reason, and we can take a *back-sight* on revelation and correct by doctrine also the personal equation,* so as to remove the bias of the natural mind, the errors of education, the false doctrines of an hereditary faith, and the misleading tendency of natural words used of divine and spiritual things.

The finishing touch of Revelation, its completing principle and point of highest glory, is in the words, "THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN."

Jesus Christ is the Lord! Is he the Lord in such a sense that there is no God "besides him?" In his divine-human person is there the fullness of the Holy Trinity? Is the Father in him? and is the Holy Spirit or Comforter his Spirit? Let us answer these inquiries by the history and doctrine contained in the Sacred Scriptures themselves. Here is the first most significant statement: "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. xii, 16. "The Lord God of the holy prophets sent his angel to show unto his servants things which must shortly be done." Rev. v, 6.

Placing these passages together we see that Jesus and the

* The term "personal equation" is used in astronomy to denote the equation of the difference which arises in different individuals in noting instrumentally the time of an observation. It amounts to less than one half a second, yet it is made an element in nice calculations. So the surveyor takes a *back-sight* to assure himself of the correctness of his course. With how much more caution should we study our methods when we look to the "High and Lofty One who inhabiteth eternity!" And with what care should we lay our course to the holy city! The particular feature of progress in science may be summed up in one sentence as a philosophy of method in material things, and what wonders it works! And Revelation may be summed up as a philosophy of method in spiritual realities. So it should be applied throughout, and it will work untold wonders in the soul. See John vii, 15-18, 37-39; Luke x, 17-24.

Lord God are equivalent names, applied to the same person. This is the "revelation of Jesus Christ which God gave unto him." Rev. i, 1. The revelation was from his own divinity and concerning his own divine-human person, [?] or from himself and of himself. Or how was it understood in heaven as shown to John? The angel which showed these things to John was so exceedingly glorious with the glory of Jesus that the apostle, mistaking him for his transfigured master, twice fell at his feet to worship him; but it was said to him, "See thou do it not,"* *q. d.*, thy master is much above me, even the Lord God. "I am thy fellow-servant and of thy brethren the prophets; worship God."

But in heaven, where there is such abhorrence of idolatry, all fall down and worship the Lamb. (Rev. v, 8, 9.) This is the proper name of the divine-human person of Jesus, as is evident from the connection and the following history: "Again the next day after John stood and two of his disciples, and looking upon Jesus as he walked he saith, Behold the Lamb of God." John i, 35, 36. It cannot then have been a human weakness which overcame St. Thomas when, with the person of Christ before him, he cried out, "My Lord and my God;† nor is it an error in our Articles of Religion, [art. ii.] which calls him the "Very and Eternal God." He is the very being called JAH and JEHOVAH in the Psalms and Prophets: Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him;‡ for the LORD JEHOVAH is my strength and song; he also is become my salvation.§ It is he to whom they sing in heaven ALLELUIA, or praise JAH;|| or as extended in the song itself into the words, "Salvation and glory and honor and power unto the Lord our God." Hence we see that the Divine Father is not *another* God! Such an idea of the distinctions in the godhead is utterly inadmissible. For this is the same "I JESUS," who says, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. xxii, 13. "He that was, and is, and is to come, the Almighty." "I am he that liveth, and was [became, Bengel] dead, and behold, I am alive for evermore, Amen; and have the

* Rev. xix, 10; xxii, 8, 9. † Mark this whole connection in John xix, 24-28.

‡ Psa. lxxviii, 4; civ, 35; cvi, 48; cxv, 18; cxvii, 2. Halleluiah is the word.

§ Isa. xii, 2.

|| Bengel's Gnomon, on Rev. xix, 1.

keys of hell and of death." Rev. i, 17, 18. The "I Am that I Am" [or He who was, is, and will be*] of Exodus iii, 14; the "name of God for ever and his memorial unto all generations." Or, as he explains himself, Gen. vi, 3: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known unto them." This is the I Am of John viii, † and the "Alpha and Omega, saith the Lord; he that was and is and is to come, the Almighty," of Rev. i and xxii, unless there are two infinite and eternal beings.‡ But as this cannot be, the distinctions that are made are the *unfoldings* of One Infinite and Eternal Being, whose essential divinity is personified by the Father, whose

* See Al x. McWhorter's Yavel, an excellent and timely production.

† See Mr. Wesley's Translation and Notes on verses 24, 28.

‡ To say that *three* "Gods created," which seems really the expression of the argument from the plural *Abhim*, sometimes used, proves too much. So also to say strongly that the divine person of Christ is distinct from the person of the Father makes him less than God, and destroys the doctrine of the Trinity altogether. I have looked in vain, in a History of All Denominations in Christendom, for an expression like the following: "Each person of the Trinity is to be worshipped through the mediation of Jesus Christ;" especially when affirmed against the statement of St. Paul that "There is ONE GOD and ONE Mediator." 1 Tim. ii, 5. It is an *aberratio* fit to go with the following expressions attributed to Sartes:

"God is love, not only as creator and preserver, but in himself from eternity. Eternal love in person, and surely in more than one person, for love consists in the unity of (at least) two persons. The subject of love is not conceivable without an object, nor personal love without a personal object, without which it would be but self-love. The *I* must have a *thou*; the eternal *I* must have an eternal *thou*; eternal love an eternal object. 'Therefore,' says Bickerteth, 'if the Son were not from everlasting, (as the Father himself) the first and last, the beginning and the ending, then before the world or any worlds through the receding cycles of a part eternity the Divine Mind would have dwelt in an immense solitariness, without reciprocity of affection, and without communion of intellectual enjoyment.'"

Here is a family of Gods, or "at least two;" two everlasting beings, individual, which love each other and hold intellectual feasts together; two infinities, *two eternals*, "*at least two*;" there may be more! And in looking at this polytheistic scheme nothing of ancient mythology is wanting except the goddesses; the eternal consort of the Father and the Mother of this Eternal Son! What a pitiful conception of the Eternal and Infinite One; of love itself and wisdom itself! And what a filthy notion of "immense solitariness" in the ineffable God, who lives by himself and that he knows no other. "Is there a God besides me? Yea, there is no God. I know no other." Isa. xlv, 5. Of course to such minds the monotheistic tenets of "Pagan and the Hindoos" would be considered too *ideal*, and Christianity would be claimed as revealing three "*real persons*," that is, as distinct as Peter, James, and John.

image is the divine-human person of the Son, and whose divine "Proceeding" * is personified † in the Holy Spirit.

* Articles of Religion, art. iv.

† The term *person* is very ambiguous in theology. See Wakeley's *Logic*, App., on Ambiguous Terms. It is not scriptural, misleads the mind, and confuses the understanding. As used in our first Article of Religion, it is not metaphysically definable; for it is said, "There is but one living and true God, . . . without body or parts, and in the unity of the godhead there are three persons," etc. Of course they must be each and all without *body or parts*. There is therefore no *real* person taught in our Articles, except (see art. ii.) the *person* of the Lord Jesus Christ, who is declared to be both God and man, in "*one person*." I have used the term *personified* as the best expression of the sense of the first and fourth articles. This term may be *more*, yet differs from the idea of a *real person*. Thus Abraham is made to *personify* the Lord by Paul, who calls him the father of all that believe. It is not the *person* Abraham after the flesh, but God, who is really the Father of all. (Comp. Rom. iv, 11-25; viii, 8-17.) So of David, Psa. cx, compared with Matt. xxii, 42-45; Rev. xxii, 16, "I am the root and offspring of David," etc. The kingdom of God is personified by the "throne of David." Isa. ix, 7. Other instances will be given further on.

Mr. Wesley considered the doctrine of the Trinity inexplicable; but with his characteristic orthodox catholicity would "not insist on any one using the term 'trinity' or 'person.' . . . If any man has any scruple concerning them, who shall constrain him to use them? I cannot." (Sermons, vol. ii, pp. 20, 21.) He insists on nothing but what the Scriptures plainly teach. In preparing the Articles of Religion for the Church in America, Mr. Wesley left out article viii, and thirteen others of the Church of England Articles. Article viii indorses the *Athanasian*, *Nicene*, and *Apostles'* Creeds. There is no creed indorsed by our Articles of Religion. (See Dixon's *Methodism in America* on this noticeable fact.) Mr. Fletcher says, "Were we to divide the Son from the Father and consider him a separate being, [real, distinct person,] and worship him as such, then we should worship another God." The danger of the term *person* is to lead us to think the Father, Son, and Holy Spirit have distinct wills and intellects. (See Works, vol. iii, p. 463.) Dr. Adam Clarke says, "In the ever-blessed Trinity, from the indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy." Com. on Gen. i, 1. This definition destroys while it uses the term *person*. So the Athanasian Creed seems to us to affirm both sides of a contradiction. It is a person, and it is not a person! That creed is not in use in any Church in America except the Roman Catholic. The Episcopal Church amended article viii in this particular, and indorses only the *Nicene* and *Apostles'* Creeds. The latter is against the metaphysical explanation of the Trinity in the first part of the Athanasian Creed. That creed, human and defective as it is, has some excellences, and we will here insert it from the Church of England Prayer Book. It is not found in the American edition, and is often referred to by ministers among us who fail to produce it correctly.

THE ATHANASIAN CREED.

(Obtained in France A.D. 850, and in Rome 1014.)

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undissolved, without

The Father is an ocean of eternal love itself; a boundless love-being, "above all height;" the Son or Word is Infinite Wisdom itself, which rays around the Father "brighter than

doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty, and yet there are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord, and yet not three Lords but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three Gods and three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this trinity none is afore or after other. None is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the unity in trinity and the trinity in unity is to be worshiped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ; for the right Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man; God of the substance of the Father, begotten before all worlds, and man of the substance of the mother, born in the world; perfect God, and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his godhead, and inferior to the Father as touching his manhood; who, although he be God and man, is not two but one Christ; *one not by the conversion of the godhead into flesh, but by taking the manhood into God; one altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ; who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully he cannot be saved."*

Here the idea of person is a "somewhat!" as Archbishop Whateley would say.

the light of the sun ;" * the Holy Spirit is life itself " proceeding " † from the Father by the Word to infinity, filling all receptive souls

"With comfort, life, and fire of love."

All these in inconceivable degree, yet known realities, are embodied in the Lord Jesus Christ. "For in him dwelleth all the fullness of the godhead bodily." ‡ These *degrees* in himself he showeth to the Churches.

The first degree is thus expressed, (Rev. i, 4.) "Grace be unto you, and peace from Him which is, and which was, and which is to come." Here is the profound axiom of the Infinite and Eternal One ; the perfect expression of God by God himself in supreme degree.

The second degree is grace and peace from the seven spirits of God. This is placed next to the first, and is distinct from it. For we must not think any of these expressions carelessly given. God is revealing himself here in all his complex being. He is not revealing himself as more than *One* God, but in all his essential nature. "God is a spirit, and they that worship him must worship him in spirit and in truth." John iv. The *seven spirits* are the All-Perfect Spirit, or all in all of the Holy Spirit ; *all* the fullness of heavenly powers ; a certain necessary degree of that "which is and was and is to come."

The third or last degree is "grace and peace from Jesus Christ, the faithful and true witness, the first begotten from the dead, and the prince of the kings of the earth, (chap. i, ver. 5. This completes the degrees of the Holy Trine. And since Jesus was "lifted up" from the dead, glorified, so that he receives into his divine-human person all the glory of the

* Paul, Acts xxvi, 73.

† Art. iv of Articles of Religion.

‡ "For in him dwelleth," inhabiteth, continually abideth, "all the fullness of the godhead." Believers "are filled" with "all the fullness of God." Eph. iii, 19. But in Christ dwelleth "all the fullness of the godhead;" not only divine powers but the divine nature, (chap. i, 19,) bodily, personally, really, substantially: the very substance of God, if one might so speak, dwells in Christ in the most full sense."—Wesley's Note, following Bengel, on Col. ii, 9. See also his Sermon on 1 John v, 20, Sermons, vol. ii, pp. 177, 184. Dr. Jenk's Comprehensive Commentary quotes Birkwell (Bl.) as saying the body of Christ was "deified." Bengel says *Σῶμα* does not always denote the body, properly so called; but the bread from heaven is said to be his *flesh*, (John vi, 51, 57, 58,) a more gross term. See Phil. ii, 6-11. What comes down from heaven must be spirit, however clothed on earth. It is *living* bread indeed.

Father, and thus is able to save all men, and *gives* the Spirit, therefore to him the song begins, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, even (or to-wit :) his Father, to him be glory and dominion for ever and ever. Amen." Rev. v, 6. In Jesus Christ is the fullness of divine manifestation. Here is the whole doctrine of God stated in its essence and substance. The *trine* appears more than "real persons," not certainly two or three *Gods*, but more than all possible human ideas of *persons* can be; even states of divinity itself into the view and service of which Christ brings his redeemed ones.* Hence the *state* is described as that of kings and priests unto God, *even* the Father. And the worship is given to Jesus Christ, not *another* God, but that divine unfolding of God which lifts men up unto the highest glories of the divine itself.

Jesus Christ is the word "which was God and was with God," *made flesh*. He came to the lowest human condition. He assumed humanity lower than we can detect its first principles, even in the womb of the virgin, and passed through all its stages, anointed more and more by the Holy Spirit, till he accomplished his earthly mission. In him the highest divine degree was brought down to be in man. Jesus glorified raises the human thus assumed to the highest divine degree, even up where he was before; "One with the Father." When shall we learn to sing the "songs of degrees,"† and ascend the ladder of the word from earth to heaven?

That it may be seen that these degrees are all in Christ, mark his address describing himself to the Seven Churches severally: "He that hath ears to hear, let him hear what the Spirit saith

* We do not pretend to be wise above what is written, but to adhere with our whole soul to the very letter of the word, and strive to realize it simply in expository statements which shall express in some degree our spiritual sight and reason. Personalities are sometimes used in the Scriptures for *principles* more universal than person can be. Thus Paul, Rom. vii, 11, personifies sin, saying that it deceived him and slew him, and as a "body of death," (ver. 24.) In 1 Cor. xv, he personifies death as the last enemy, with his weapon or sting, sin, in his hand. It is not a person, but it is a *principle* more than a real person.

† See Hengstenberg on Psalms cxxii to cxxxvii inclusive, commonly called the "Psalms of Degrees," which were supposed to be sung by the tribes on entering the gates of Jerusalem, as they went up to the worship of God, or as they ascended the fifteen steps to the Temple, or as some say to Solomon's house. Quoted by Bonar on the Psalms.

to the Churches: To the angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. To the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive. To the angel of the Church in Pergamos write; These things saith he which hath the sharp sword with two edges. To the angel of the Church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. To the angel of the Church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars. To the angel of the Church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. And unto the angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God," (or the creator from the beginning.) Thus in his manifold degrees Christ addresses his Church.

We see, then, what a lofty pinnacle of blessed revelation is the text, "The grace of our Lord Jesus Christ be with you all." Here once more we take our stand and look up again into the heavens. Rise, my soul, rise on these rays of grace; drop thy dull sense and load of clay; cease thy feeble gropings in time and space; break thy fetters, open thine eyes, come out of thy prison-house, spread thy wings, and as an eagle rise and soar, and soaring rise! "Behold a door is opened in heaven," and light is pouring from the throne. The mystery of redemption is held as a book* written before the world began, in the hand of Him that sitteth upon the throne. The prophet is weeping that none is found to open the book and the understandings of men. But soon it is said "the Lion of the tribe of Judah hath prevailed to open the book and to loose the seals thereof." The

* The law was a pattern of things in heaven. The great book of God is up there, of which the law, the prophets, and Psalms was a shadowy transcript. Christ fulfilled them because they are the counsels of eternity. "Above when he said, Sacrifice and offering for sin thou wouldest not, but a body hast thou prepared me," "Then, said I, Lo, I come, in the volume of the book it is written of me," etc. Psalm xl, 7; Hebrews x, 7-9. "I have not hid thy righteousness within my heart." Hence it appears that this opening of the book is the opening the heart of God, the disclosure of his love and truth.

Lamb is seen in the throne with all the symbols of his infinity ; he takes the book that had been in the hand of Him that sat on the throne, and the coronation song commences, all falling before the Lamb, saying, "Thou art worthy! . . . for thou wast slain and hast redeemed us to God by thy blood, and hast made us kings and priests unto our God." This is the revelation of Jesus coming into the glory of the Father, or into his own highest or supreme state which he had with the Father before the world began.* He receives the kingdom before he comes the second time, or "in the clouds of heaven." Daniel beholds the "Ancient of Days" on his throne of flame and wheels of burning fire, before whom "issued and came forth the fiery stream." "The judgment was set, and the books were opened," parallel with Rev. xx, 11, 12. And in the "night visions" he saw one like the Son of Man "come with the clouds of heaven." "And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, . . . and his kingdom that which shall not be destroyed." Dan. vii, 9, 10, 13, 14. But John sees him entering that glory and taking the book to open it, and records the song of inauguration.

"I beheld, and lo, in the midst of the throne and of the four living ones, and in the midst of the four and twenty elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. . . . And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." Rev. v, 6-9.

Now whose faith and reason cannot apprehend the Ancient of Days as the eternal Word (in whom is the Father) in the throne of flame, and the incarnate Word coming as the Lamb slain to unite his divine-human person inseparably† in the glory which he had with the Father before the world began ?

* "And now, O Father, glorify me with thine own self, with the glory I had with thee before the world was." John xvii, 5.

"If God be glorified in him he shall also glorify him in himself, and shall straightway glorify him." John xiii, 32.

† See article ii of the Articles of Religion.

And who does not see that that stream of fire and flame, and the blood which redeemed, are symbols of that same life of love and truth of God that flows forever from him : the joy, the song, the life of heaven ?* We see that God and the Lamb are one. "The last is first and the first is last." All the attributes of Deity are ascribed to him. He is omniscient, omnipotent, omnipresent, holy and true. He is "worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever."

But it may not be deemed by some satisfactory to rest theology on the rhapsodies of vision ; howbeit theology should be as warm as it is bright. And we must confirm the view given, by doctrine literally expressed in the Scriptures.

I. The union of Christ and the Father is specifically declared. "I and my Father are one." John x, 30. See this whole connection. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake." John xiv, 8-11.

Thus what we saw accomplished by symbols in the Apocalypse is plainly declared by the Saviour. How can any man pretend to draw his doctrine from the Divine Word and set this aside ? How can he profess to reverence the name of Jesus, and not credit the exposition of the Trinity, which the faithful and true Witness gives ? Here, and in verse 26 and chap. xv, 26 compared, it is emphatically declared to be not a trinity of Gods, but a trinity of One God ; a trinity of eternal divine *interexistences* ; the same, perhaps, we may say, not altogether without Scripture warrant, as is in man in finite degree. For, as in man, soul and body and spirit make one, so allowing for the difference in nature, it may be in God in infinite degree. He may be *personified* in each of the three

* Compare Isaiah vi, 6, 7 ; John xvii, 17 ; and Rev. vii, 14, 15.

essential names—Father, Son, and Holy Spirit—but have one will, one intellect, one energy—is, indeed, one and only one absolute, personal, and holy being—JEHOVAH OF HOSTS, *even* the Lord Jesus Christ. “And this is life eternal, to know thee [Father] the only true God (*καὶ*) even Jesus Christ whom thou hast sent.” John xvii, 3. There is only one true God, and to know Jesus Christ is to know him. For he comes out from God, and returns to God. He is the manifestation of God, his name, his nature, his person. “This is the true God and eternal life.” 1 John v, 20. “Hear, O Israel: the Lord our God is one Lord.” Deut. vi, 4; Exod. xx, 3; Mark xii, 29.

II. The attributes of God are set forth as fully in doctrinal statement as in the glow of Revelation, as belonging to Christ.

1. He is Omnipresent. “Where two or three are gathered together in my name, there am I in the midst.” Matt. xviii, 20. The Lord is present with every man. “That was the true light which lighteth every man that cometh into the world.” “Behold,” saith he, “I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me.” Rev. iii, 20. It is our faith that apprehends this omnipresence of Christ. “Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down, or, Who shall descend into the deep? that is, to bring up Christ, . . . but what saith it? The word is nigh thee, *even* in thy mouth and heart; that is, the word of faith, which we preach.” Rom. x, 6–8. [For we preach Christ.] Let all rejoice, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy, with him also of a contrite and humble spirit.” Isa. lvii, 15. And “Lo,” he saith, “I am with you alway, even unto the end of the world.” Matt. xxviii, 20.

2. He is Omnipotent. “All power is given unto me in heaven and in earth.” “What manner of man is this, that even the winds and the sea obey him?” Matt. viii, 27. He raiseth the dead, (John xi, 25–44,) createth all things, (John i, 3,) upholdeth all things, (1 Heb. i, 3,) and executeth all judgment. (Psa. l, 6; Acts xvii, 31.) The humble faith which discerns Christ’s real inward divineness, always finds the “God of Power.” “Peter said, Thou art the Christ, the son of the living

God. Jesus answered, Blessed art thou, for flesh and blood hath not revealed it unto thee," etc. (See Matt. xvi, 16-19.) Here Peter receives just what every one receives who acknowledges Christ from an inward light and conviction. He is a rock on the rock, whether his name be Peter or not, or a branch in the vine, and is built up for a habitation of God. He has the "keys of the kingdom of heaven." He has the beginnings of true knowledge. He has faith as a grain of mustard seed, which groweth, if not uprooted, to a great tree.

But great faith was not found in Israel, not even among the Apostles, till after the resurrection. His true omnipotence is illustrated in the case of the centurion, Matt. viii, 6-12: "I am not worthy." That, then, is the occasion of complete divine power. "*Speak the word*, and my servant shall be healed." This is the second. Christ, he sees, is not only the word made flesh—not merely the Son of the living God, but the Father is in him—and he can *speak the word*, and save at any human distance, without the intervention of time. "Jesus marveled and said, I have not found so great faith; no, not in Israel." "If ye shall ask anything in my name, I will do it." John xiv, 14. What blessed omnipotence is this!

3. He is Omniscient. "Jesus knew their thoughts." Matt. xii, 25; Luke vi, 8. "He knew all men, and needed not that any should testify of man, for he knew what was in man." John ii, 24, 25. In former quotations it has been shown that he was the Lord God of the holy prophets, and therefore all the passages which speak of the omniscience of God are applicable to him. But he says: "Of that day and hour knoweth no man; no, not the Son, but my Father only." Mark xiii, 32. How is this to be explained in harmony with what is proved above? Most beautifully, for we have said the Trinity is divine interexistences in *one being*. A man's personal consciousness discloses to himself three great essentials of his being: his affections, his intellect, and his sensibilities. He does not confound sensations with his thoughts, or either of these with his affection. So the Lord, in his personal consciousness, does not confound the essentials of his infinite being. The Father, his own inward affection, knows what his word or intellect cannot know. No word can reveal the truths of the last day. They are intellectually unknown. Only when the

word comes in the glory of the Father will they be known. "It is not for you to know the times and the seasons which the Father hath put in his own power." So often the human heart knows things true, which the mind cannot understand only from it, and cannot then express.

In this distinction we can see how the words, "My Father is greater than I," (John xiv, 28,) may be literally and absolutely true, as the words are "I and my Father are one." For the heart is greater than the intellect, the will is in higher order than the understanding, and love is greater than wisdom; and yet may be co-eternals, and a unity. They cannot, it is true, be two individuals without being two Gods, one of which only is truly supreme, and the other a less God, which is Arianism in spite of all glosses.

Another passage may, by this method, be harmonized with true doctrine. St. Paul says: "Then shall the Son also be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv, 28. Now observe what John says: "God is love," (1 John iv, 16,) and what Christ says: "I am the way, the truth, and the life: no man cometh to the Father but by me." John xiv, 6. Then, under the progress of truth, in the judgment power that destroys death, there comes a time—blessed state! happy hour!—when the truths shall be so clear that we shall see the fullness of God through them. Before this, the mediation of Christ, like smoked glass used to look at the sun, obstructed, while it aided our vision; but then all will be clear as the crown crystal. Christ will appear as he did to John in Patmos, the divine glory itself will flood the human with its ineffable light, or Christ will be so formed in us that we can look on God.

But whether we have given a satisfactory exposition of these passages or not, it is certain that all in heaven ascribe to Jesus Christ the sum of all the divine attributes. There is the place to look to get our theology warmed. A theology not warmed from heaven cannot lead to heaven. Whose heart is not fired with the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" And every creature which is in heaven, and on earth, and under the earth, John heard as they joined in the song of universal redemption.

Here our theology, in fairly striking the note of redemption, reaches out through all the vast fields of creation, and brings into view the spiritual world, which interlies all these outposts of suns and systems. The Lord, in appearing in human nature, becomes visible to the angels. The lower the nature he took, the more clear his perfect holiness became to all finite intelligences, and therefore the real love, goodness, and wisdom of God glow in the upper worlds with a brighter luster, and break out from the Immanuel through all the universe, shine in every ray of light, envelop every circling orb, breathe in all the air, live in all attractive force, and blossom in every flower. The love and the life, the wisdom and the power, the glory and the truth, are all of God.

Thus we see, to sum up the doctrine concerning God, that the Father is not the creator, nor was made flesh, but the word created and was made flesh in whom is the Father. The Father is never seen only in the glory of the word. The Father is not therefore *another* God, but is the invisible essence, or soul of the word; which is only known by the word, and revealed by the light and love of himself, as a man's person reveals the light and love of his soul and the power of his spirit. Therefore in heaven, when they sing of the Lord God Almighty and the Lamb, it is not two persons, but one person, in whom is the Father in each instance. Hence we read: "The Lord God Almighty and the Lamb are the temple [not temples.] of it;" "throne of God and the Lamb," not thrones; and "the glory of God did lighten it, (*καὶ*) *even* the Lamb is the light thereof." The Father is not one being and the son another; but it is one being who is manifest, in whom is the eternal essence called the Father. Hence he is always in the Son, as we read in Isa. ix, 6, "Unto us a child is born, a Son is given, . . . and his name shall be Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of Peace;" and hence we have, among many others, the following most blessed parallel expressions:

The LORD is my shepherd; I shall not want. Psa. xxiii, 1.

I am the good shepherd. The good shepherd giveth his life for the sheep. John x, 11.

Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me. *Ib.*, ver. 4.

My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish. *Ib.*, ver. 27, 28.

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory. . . . And in that day it shall be said, Lo, this is our God ; we have waited for him, and he will save us. Isa. xxv, 7, 9.

Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside me there is none else. Isa. xlv, 22.

Martia saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus saith unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. John xi, 24-26.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. Matt. xi, 28, 29.





MANUAL

OF THE

Chico Presbyterian Church

CHICO, CAL.

Together with By-Laws Governing
Board of Trustees, &c.

CHICO :
BUTTE RECORD JOB PRINT.



MANUAL

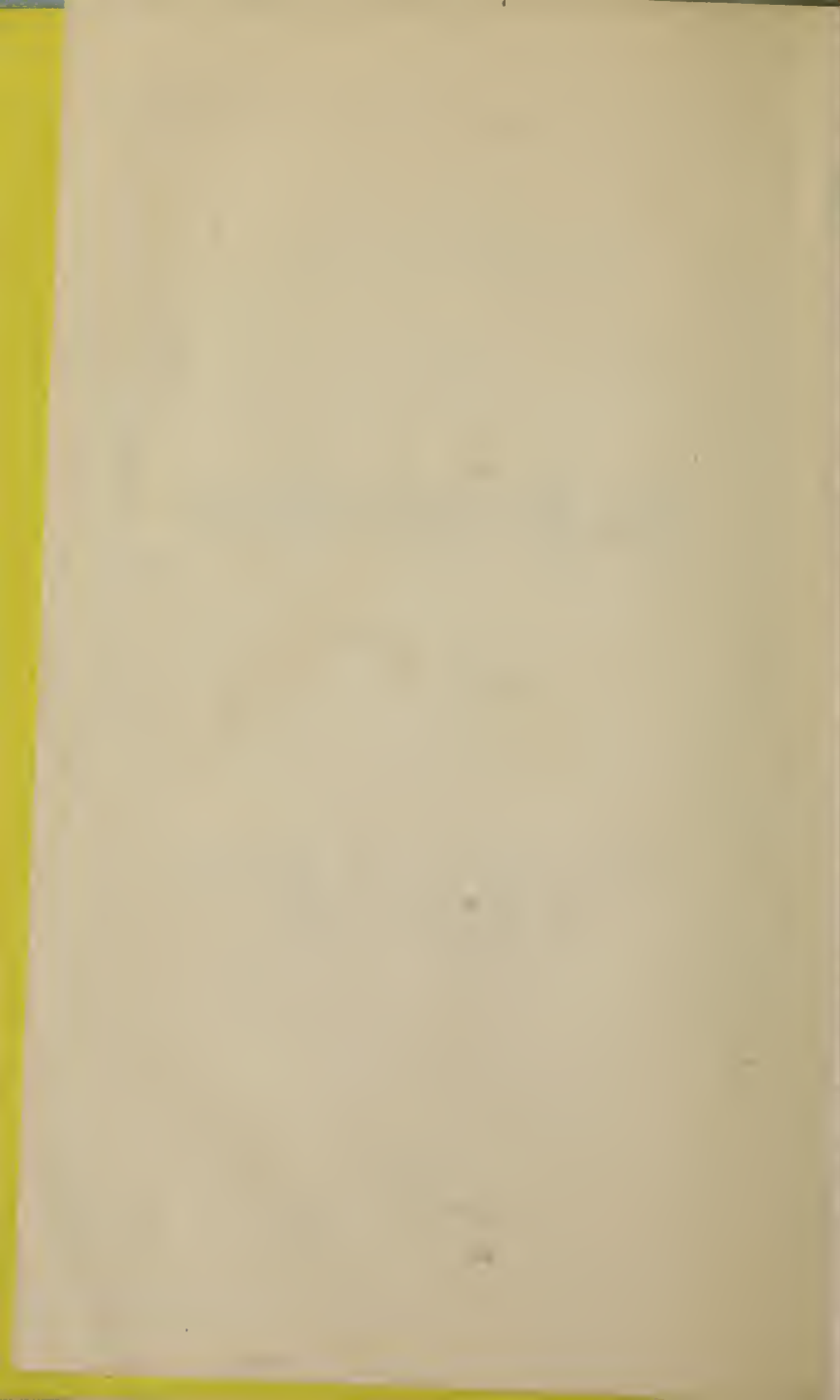
OF THE

Chico Presbyterian Church

CHICO, CAL.

Together with By-Laws Governing
Board of Trustees, &c.

CHICO :
BUTTE RECORD JOB PRINT.



HISTORICAL COLLECTION

MANUAL

— OF THE —

Chico Presbyterian Church,

CHICO, CAL.

— o —

Published by order of the Congregation.

January, 1879.

— ♦ —

OFFICERS :

PASTOR :

REV. J. W. ELLIS.

—

ELDERS :

WATSON CHALMERS, GEO. P. FARR.

—

DEACONS :

DR. J. F. WAYLAND, JOHN R. KENNEDY, deceased.

—

TRUSTEES :

GEN. JOHN BIDWELL,

A. H. CREW,

N. P. FULLER,

DR. W. Z. KING,

J. W. GILKYSON,

GEO. H. CROSETTE.

C. G. WARREN.

STATED SERVICES.

1. Public Worship — Sabbath, 10:30 A M.
and 7½ P.M.
2. Sabbath School at 12 M.
3. Prayer and Bible Service, Wednesday
Evening.
4. The Lord's Supper First Sabbath of
January, April, July and October.
5. Preparatory Service — Friday Evening
before Communion.
6. Special Services on Thanksgiving and
Easter Days.

ORDER OF PUBLIC WORSHIP.

1. Organ Solo.
2. Singing the Doxology.
3. Invocation.
4. Singing by the Congregation.
5. Reading of the Scriptures.
6. Anthem by the Choir.
7. Prayer.
8. Singing by the Congregation.
9. Sermon.
10. Singing by the Congregation.
11. Benediction.

FORM OF RECEIVING MEMBERS.

1. BY LETTER.

At any meeting of the Session, persons holding letters, in due form, from any Evangelical Church, may be received by the Session. Their public reception shall be as hereafter provided for, unless otherwise ordered by special act of the Session.

2. ON PROFESSION OF FAITH.

Persons who present themselves before the Session, seeking membership on the profession of their faith, and give sincere evidence of their desire to become a disciple of Christ, believing in Him, and trusting to Him as their all-sufficient Saviour, and desiring fellowship with this people, shall be received by the Session, and the order of their public reception into the church shall be as follows :

The Minister will read their names before the public congregation, and each will respond by coming forward, when the Minister shall address them as follows :

ADDRESS.

BELOVED—You have presented yourselves in this public manner to confess the Lord Jesus Christ before men, and to unite with His visible church. Relying on Divine Grace, you are about to enter into a solemn covenant to become the professed followers of Christ, the meek and lowly Saviour.

We trust you have well considered the importance of this step, and that you confidently trust in Christ; that he will grant you strength to fulfill your promises, and that He will hereafter confess you before His Father and the Holy Angels.

Some of you received baptism in your infancy, you have been instructed in the doctrines and precepts of our holy religion; and humbly trusting that the Divine Word, through the power

of the Holy Spirit, has been made effectual for your conversion, it is now your wish and purpose to assume the duties and embrace the privileges of full communion in the Church; and thus by your own voluntary act, to confirm and complete that membership which was begun for you by your parents.

[Here baptism will be administered to such as have not been baptized, the candidate kneeling]

COVENANT.

In the presence of God, the Holy Angels, and this assembly, you do now solemnly avow the Lord Jehovah to be your God, and portion for ever; the Father to be your Father and Friend; the Lord Jesus Christ to be your Redeemer, Teacher, Intercessor and King; and the Holy Spirit to be your Sanctifier, Comforter and Guide.

You do acknowledge the Holy Scriptures to be the Word of God, and to receive them as the only infallible rule of your life.

You do humbly confess and deplore your unworthiness and sin, and do cheerfully dedicate yourselves to God, intending by His assistance, to observe His ordinances and obey his commandments.

You do covenant with the Church that you will walk in its order, and submit to its discipline; that you will seek its peace and welfare; to watch over your brethren in love, kindly giving and receiving admonition as occasion may require.

You do covenant to contribute of your substance as God may give you ability, for the relief of the needy and distressed of your brethren, the maintenance of the public worship of God in this place, and the extension of the Redeemer's kingdom in the earth.

Do you thus severally promise and engage?

"I do."

EXHORTATION.

Now, therefore, beloved in the Lord, let it be impressed on your mind, that you have entered into relations never to be renounced. Remember that the eyes of God and of the Holy Angels are upon you. The vows which you here this day have made will go with you wherever you go. They will follow you to the grave ; they will meet you at the bar of God.

Remember that the eyes of the Church are upon you. If you walk worthy of your profession, you will live in Christ and commend the truth, and you will both strengthen and comfort us. Before God and the Lord Jesus Christ, who shall judge the quick and the dead, at the appearing in His kingdom, we charge you not to disappoint us.

Remember that the eyes of the world are upon you. Let them find no just occasion from your conduct to cavil at religion ; but let them see your good works, that they too may glorify our Father in heaven.

Rejoice with exceeding joy, because of the indissoluble bonds which connect you with Christ and his people. Be faithful unto death ; for, if found faithful, it will not be long before you are admitted into that world where, no longer through the medium of ordinances, but with open face, you shall behold the glory of God ; and changed into the same image, from glory to glory, you shall dwell forever in His presence. May the Lord support and guide you through this transitory life, and at last receive you and us to that beloved Home, where our communion shall be forever perfect, and our joy forever full.

[Declaration respecting such as have been received on certificate.]

The Session have admitted to membership in this Church, the following persons, on presentation of certificates from other churches. They

likewise are to be received, and, as their names are called will present themselves before God and His people.

[The Minister will here read the names.]

Having heretofore made public profession of your faith in Christ, you do now voluntarily transfer to this Church your relation of membership. Do you assent to the Covenant of this Church, and do you adopt its pledges of Christian fellowship?

COVENANT OF THE CHURCH WITH THE NEWLY
RECEIVED MEMBERS.

[The Members of the Church will rise.]

In consequence of these your professions and promises, we, the officers and members of this Church, do affectionately receive you into our communion, and, in the name of Christ, declare you entitled to all the privileges of His church.

We bid you welcome to this fellowship with us in the blessings of the Gospel, engaging, on our part, to love you as Christians, to pray for you, to sympathize with you, and to seek your edification so long as you continue among us.

And now we "commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you and give you peace. Amen.

THE BAPTISM OF CHILDREN.

Infants may be presented for baptism, either on the evening of Preparatory Service, at the close of the first singing, or on the following Sabbath morning, just after the reading of the

Scriptures. In cases where it is not advisable to present the child at the church, the Minister and one or more Elders may repair to the place of residence, and administer baptism, the same as in the cases of adults.

The name of the child in full, and the date of its birth, with the names of both parents, should, in every instance, be given to the Minister in writing, at the time of administering the ordinance.

ADDRESS TO THE PARENTS OR GUARDIANS.

On presenting this child for consecration to God and His service, you do signify your faith in the Christian religion, and express your desire that he should enjoy the benefits of early consecration to God, and of special prayer in his behalf by this church and congregation, that, if spared to adult years, he may early know and follow the will of God, may live and die a Christian, and may finally attain to life everlasting.

But, in order to this, it will be your duty, as his parents, or nearest friend, to teach him early the fear of the Lord—to watch over his education, that he be not led astray by false doctrines—to direct his youthful mind to the Holy Scriptures, and his feet to the Sanctuary—to restrain him from evil associates and habits—and as much as in you lieth, to bring him up in the nurture and admonition of the Lord. Will you endeavor so to do by the help of God?

“I will.”

After the usual form of baptism, the Minister shall offer a prayer, closing with the usual benediction.

MARRIAGE.

This is an instance in the Minister's work, when he exercises both a civil and religious function, and it is due the dignity of his office,

the honor of the Church, and the welfare of mankind that he satisfy himself that both parties to the marriage contract are legally and morally free to enter into such sacred relations as neither the civil nor moral law will condemn. Having satisfied himself on this point, and the parties being present with not less than two witnesses, he may use the following form as the

MARRIAGE CEREMONY.

DEAR FRIENDS—We are now assembled in the presence of our Heavenly Father, to witness and confirm the marriage of . . . and . . . Therefore let us hear the declaration of the Divine Word concerning the institution of marriage. At the beginning, God said, "It is not good for man to be alone. I will make him an helpmeet for him. And God brought the woman unto the man. And the man said, This is now bone of my bone and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife : and they shall be one flesh."—Gen. ii.

Jesus said, "He who made them at the beginning, made them male and female ; and said for this cause shall a man leave father and mother, and they twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder"—Matt. xix. 4, 5, 6.

BELOVED—Marriage is a holy state, and to enjoy its blessedness we must be delivered from the love of self, and become principled in supreme love to the Lord, and in mutual love to each other. For when the husband and wife are engrossed in the love of self, they become disjoined and separated, first in their affections and thoughts, and then in their outward transactions. But when they are principled in love to the Lord and to one another, they become more and more conjoined and united, first in their affections and thoughts, and then in their ultimate conduct and life.

Not in my words, nor in the friendship of others can you trust for your supreme happiness, but in your faith in God, and your sympathy, kindness, love, and fidelity to each other will you find that bliss which God purposed when He instituted the sacred ordinance of marriage. Believing that you have considered well the sacred obligations which you are about to take, I will now submit to you the

COVENANT.

A and B the bonds of marriage are holy and inviolable in the sight of Heaven, and you have come before the Lord to enter into this conjugal covenant. I, therefore, ask : Do you propose to enter into this covenant from a sincere desire to promote the welfare of each other, for time and eternity ?

[Each will answer]—"I do."

[To the man]--Do you desire to have this woman for your wife? "I do."

[To the woman]--Are you willing to have this man for your husband? "I am."

[To both]--Do you both promise before the Lord, to live together in love, to be faithful to each other through life, and to perform your respective duties in the holy state into which you are about to enter, according to the Divine laws of the marriage covenant? "We do,"

As a further token and seal of this covenant you will now join your right hands—and those whom God hath joined together let not man put asunder. For as much as and have consented together in holy wedlock, and have witnessed the same before God and this company, and thereby have pledged their faith each to the other, I, by the authority vested in me, do pronounce them husband and wife together, Mr. and Mrs. . . . , and upon this union will now ask the Divine blessing.

After a brief prayer the ceremony is concluded by the Minister presenting the wedded pair to their friends for congratulations.

HISTORICAL MEMORANDA.

In response to an invitation by citizens of Chico, Rev. J. S. McDonald, of Sacramento, visited and preached in "Wood's Hall," Chico, July 25, 1868. At the close of that service, those desirous of organizing a Presbyterian Church held a meeting, the interest of which was so great that it was resolved to take immediate steps for an organization. The Rev. J. G. Fackler preached on the 9th of August, and on the 23d of August Rev. S. T. Wells preached, and announced his purpose to organize a Presbyterian Church the following Sabbath. On Sabbath, August 30, 1868, at 11 o'clock A.M., at Wood's Hall, in Chico, Rev. S. T. Wells conducted religious service and preached a sermon, after which he organized the "CHICO PRESBYTERIAN CHURCH," with the following membership :

Dr. Jos. F. Wayland,	Miss Margaret Farr,
Mrs. Emma Wayland,	Newell Hall,
Miss E. D. Wayland,	Wm. Waterland,
John R. Kennedy,	Mrs. E. Waterland,
John Bidwell,	Mrs. S. M. Sproul,
Mrs. Anna K. Bidwell,	Watson Chalmers,
Geo. P. Farr,	Mrs. E. Chalmers,
Mrs. Annie Farr,	Miss J. A. Chalmers.

Watson Chalmers and George P. Farr were elected Ruling Elders.

Dr. J. F. Wayland and John R. Kennedy were elected Deacons.

In the evening the Sacrament of the Lord's Supper was celebrated, conducted by Rev. S. T. Wells.

At intervals, religious services were conducted by Rev. P. V. Veeder, Rev. I. N. Hurd, Rev. Alexander Fairbairn, and Rev. Thomas Fraser, until October 25th, 1868, when Rev. A. Fairbairn was called to become Pastor, which call was accepted, and on the 13th of December, 1868, began his labors as Pastor, which labor

he continued to perform until September 11, 1873, at which time his resignation was accepted.

On the 18th of May, 1874, a call was extended to Dr. A. M. Stewart, which was accepted, and he entered upon his labors as Pastor, the first Sabbath of June 1874, and continued his ministrations until his death, which occurred February 24, 1875.

On the 15th of March, 1875, a call was extended by the Congregation to Rev. John Woods, which was accepted and he entered upon his labors as Pastor from date, and continued in such capacity until his resignation was accepted November 12, 1876.

On the 15th of April, 1877, Rev. John W. Ellis was called to become Pastor of this church, which was accepted, and labors entered upon the first Sabbath in May, 1877, and was installed May 20, 1878, by a Committee of Sacramento Presbytery.

During the first ten years of the organization, eighty-five persons have been received into membership, some of whom have been removed by death, and others removed by certificate.

A brick house for worship has been erected, and furnished throughout, including pipe organ, at an expense total of twenty thousand dollars.

The present membership numbers sixty, and the Sabbath School enrolls 200. The Church is harmonious and active in the Master's service, to this date.

CHICO
Presbyterian Church,
IN ITS CORPORATE CAPACITY.

BY-LAWS.

OFFICERS.

Section 1. The officers shall consist of seven Trustees, who shall organize as a Board by choosing, by ballot, from their number, President, Treasurer, and Secretary.

MEETINGS.

Section 2. Meetings shall be annual and special. Nine shall be a quorum.

ANNUAL MEETINGS.

Section 3. The annual meetings shall be held the first Wednesday after the first Monday in January.

ELECTIONS.

Section 4. Elections shall be by ballot; a majority of the votes cast shall be required to elect.

TRUSTEES—WHEN ELECTED.

Section 5. The Trustees shall be elected annually, at the annual meeting.

WHO MAY VOTE.

Section 6. At said annual and special meetings, all members in good standing, regular attendants and contributors, minors under sixteen years excepted, shall be entitled to vote.

BUSINESS AT SPECIAL MEETINGS.

Section 7. At special meetings no business shall be transacted except that stated in the call.

NOTICE OF ANNUAL MEETING AND ELECTION.

Section 8. Of the annual meeting and election of officers, not less than two weeks notice shall be given, at the regular services of the Church, on the Lord's Day.

TERMS OF OFFICERS.

Section 9. The terms of officers shall be for one year, and until their successors shall be elected and organized.

PASTOR'S SALARY.

Section 10. The Pastor's salary shall be fixed by the Congregation ; all other compensation by the Board.

STANDING COMMITTEES.

Section 11. The standing committees of the Board shall be also the standing committees of the Congregation.

USE OF THE CHURCH.

Section 12. The Church shall not be used for other than religious purposes, except by permission of both the Board and Session.

SOURCES OF REVENUE.

Section 13. The principal sources of revenue are : (1) Rent of pews—(2) Sabbath collections (3) Special contributions — (4) General contributions — (5) Voluntary aid by the Ladies' Mite Society.

MEETINGS OF BOARD OF TRUSTEES.

Section 14. The regular meetings of the Board shall be on the first Tuesday in each month, except when such Tuesday may be a legal holiday, and then on the Tuesday following.

POWERS AND DUTIES OF TRUSTEES.

Section 15. The Board of Trustees (four of

whom shall be a quorum) shall have power, and it shall be their duty to, namely: Have charge of, keep, control, and manage the property, revenue, and expenditures of the Church; authorize outlays; audit and pay bills; make all requisite appointments, including committees, choir, leader, organist, janitor, and ushers; rent pews; remove appointees; fill vacancies; and perform other requisite acts.

DUTIES OF PRESIDENT.

Section 16. The President shall, namely: Preside at the meetings of the Board; sign warrants; call said special meetings when so authorized by the Board; and, when necessary, call special meetings of the Board; give due notice of the annual meetings; and discharge other pertinent duties.

DUTIES OF TREASURER.

Section 17. The Treasurer shall, namely: Receive and safely keep all moneys, and pay them out only upon warrants duly signed by the President, and countersigned by the Secretary: report in detail, at the annual meeting, and oftener when required; and discharge other usual duties.

DUTIES OF SECRETARY.

Section 18. The Secretary shall, namely: Attend all annual and special meetings, (as well as all meetings of the Board); keep the minutes in a book; prepare and countersign warrants; collect and pay all money to the Treasurer; rent pews, and collect the rents; execute the orders of the Board; make annual report, showing in detail all receipts, debts and disbursements; safely keep books and papers, and deliver the same to his successor; discharge other appropriate duties.

DUTIES OF THE CHOIR, USHERS AND JANITOR

Section 19. It shall be the duty, namely:
1. Of the Organist, Leader and Choir, respec-

tively, to use, and be responsible for, the careful use of the organ, books, and property in the Organ Gallery ; to consult and execute the Pastor's wishes in regard to music ; to discharge other consonant duties :

2. Of Ushers, to be on hand before the hour of service ; to welcome strangers ; to assign pews and sittings ; to be regardful of ventilation and the comfort of the congregation ; to discharge other compatible duties :

3. Of the Janitor, to have immediate care of the Church edifice and premises ; to have the Church at all proper times comfortable ; to attend (except when excused) the meetings of the Board and Congregation ; to ring the bell ; to perform other usual or required duties.

OF AMENDMENTS.

Section 20. These rules may be amended by a two-thirds vote at any annual meeting, or at any special meeting called for the purpose ; provided that at least two weeks notice of proposed amendments shall be given at a public service of the church.

ORDER OF BUSINESS.

AT ANNUAL MEETING.

1. Calling to order.
2. Election of Moderator.
3. Reading of minutes.
4. Reports of officers.
5. Reports of Committees.
6. Election of Trustees.
7. New Business.
8. Communications.
9. Adjournment.

BOARD OF TRUSTEES.

1. Calling to Order.
2. Reading of Minutes.
3. Reports of Standing Committees.
4. Reports of Special Committees.
5. Auditing of Bills.
6. Communications.
7. Unfinished Business.
8. Miscellaneous and New Business.
9. Adjournment.

PEW REGULATIONS.

1. The object of renting is, namely : to accommodate the many who desire location, a home, as it were, in the church ; and to have a willing and reliable source of revenue.

2. Rents payable monthly in advance.

3. Sittings not occupied by the hour of service may be assigned to others

4. Pew-holders are requested to give one month's notice to the Secretary of their intention to surrender their pews.

5. Pews in arrears may be declared vacant by the Board of Trustees.

5. Two or more persons may rent sittings in the same pew.

7. The readiness of pew-holders to aid the ushers will make easy and pleasant the common duty of extending to all a Christian welcome.

THE SABBATH SCHOOL.

THE Sabbath School of the Chico Presbyterian Church has had an existence from the organization of the Church. It has been under the direction of the following named Superintendents, as from time to time they were chosen by the school, viz.: John R. Kennedy, Watson Chalmers, J. S. McMillan, W. Waterland, Gen. John Bidwell, and Geo. H. Stewart. Its present standing is as follows :

Number of officers	6
Number of teachers	16
Number of scholars	184

It has all the Sabbath School periodicals, such as journals, lesson leaves, illustrated papers, and cards necessary to practical usefulness. It has a library but recently placed upon its shelves, the greater part of which is in constant use.

The School maintains a weekly meeting for the study of the lesson; also a monthly and quarterly review the last Sabbath evening of each month.

The School is self-supporting; is out of debt, and has \$175 drawing interest.

The officers, for the current year, 1879, are:

Pastor	Rev. J. W. Ellis
Superintendent	George H. Stewart.
Secretary	Frank C. Radcliffe.
Treasurer	Miss Jessie Lee
Librarians	{ W. I. Bradley. Miss Clara Mason.

The Teachers and Classes are :

The Young Men	Gen. John Bidwell.
The Strangers	Watson Chalmers.
The Watchmen	W. L. Bradley.
The Honey Bees	Mrs. Gen. Bidwell.
The Faithfuls	C. A. Woodman.
The Truth Seekers	Miss Callie Jones.
The Hopeful Girls	Mrs. W. Chalmers.
The Wide Awakes	Miss Lillie Bidwell.
The Faithful Boys	Miss Jessie Lee.
The Morning Glories	Miss Addie Hobart.
The Flower Girls	Miss Nellie Gilkyson.
The Sweet Williams	Mrs. J. T. McIntosh.
The Buds of Promise	Mrs. J. W. Ellis.
The Blue Ribbon Boys	Miss F. Vandercook.
Lillies of the Valley	Mrs. Rosa Guemar.
The Normal Class	Rev. J. W. Ellis.

That the government of the school may be fully understood, the following rules have been adopted and published in the Manual of the Church :

SPECIAL RULES.

1. This Sabbath School shall be known as the Sabbath School of the Chico Presbyterian Church

2. The officers shall be Pastor, Superintendent, Secretary, Treasurer, Librarian and Chorister.

3. The annual meetings for official reports, election of officers, and the transaction of other business, shall be held the last Wednesday in December, (except when that day comes on Christmas, when it shall be held the preceding Wednesday, at 7:30 o'clock P.M.

4. The Pastor of the Church shall be the Pastor of the Sabbath School, and may take such part therein as to him seems expedient.

5. All members of the Congregation and

Sabbath School, sixteen years old and upwards, shall be entitled to vote for officers and in the transaction of business.

6. All monies shall be paid into the treasury, and shall be disbursed only on warrants signed by the Superintendent and countersigned by the Secretary.

7. No warrants shall be drawn on the treasury until authorized at the regular business meeting as provided for in rule eighth.

8. A weekly meeting for the study of the Sabbath School lesson and the transaction of special business shall be sustained by this school.

9. All elections shall be by ballot, and a majority of all the votes cast shall be requisite to elect.

10. The hour of meeting shall be at 12 o'clock, m., each Sabbath. The hour may be changed at any weekly meeting, by a vote of two-thirds of all present and entitled to vote.

11. The anniversary of the Sabbath School shall be held the 1st day of May each year, and the order of exercises shall be determined by the officers of the school.

12. These rules may be altered or amended by a two-thirds vote at any regular weekly meeting, provided not less than one week's notice be given of such purpose.

The order of exercises shall be :

1. Calling of the Roll.
2. One Question of the Catechism.
3. Prayer.
4. Singing.
5. Reading the Lesson in concert.
6. Class Recitation.
7. General Review.
8. Closing Song.
9. Dismissal by Classes.

[Adopted January 22, 1879.]



Letter from
Mrs. Nelson

Mrs. Nelson of a few lines
to her
Cousin

C 263 3
R 372
THE TRUTH FOUND.

THE
NATURE AND OBLIGATION

— OF —

THE SABBATH

— OF —

THE FOURTH COMMANDMENT.

BY J. H. WAGGONER.

"I have kept my Father's Commandments."—CHRIST.

"This is the love of God that we keep his Commandments."—JOHN.

OAKLAND, CAL.:
PACIFIC PRESS PUBLISHING HOUSE.
1884.

PERIODICALS AND BOOKS.

Issued and for sale at the Pacific Press, Oakland, Cal., and Review and Herald, Battle Creek, Michigan.

PERIODICALS.

THE SIGNS OF THE TIMES. A twelve-page Religious Family Newspaper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and the Gospel, What We must Do to be Saved, and other Bible questions. Published in Oakland, Cal. \$2.00 a year in advance.

LES SIGNES DES TEMPS. A religious monthly journal in French. Published in Bale, Suisse. \$1.00 a year.

The following are published in Battle Creek, Michigan. Terms always in advance.

GOOD HEALTH. A monthly journal of hygiene, devoted to Physical, Mental, and Moral Culture. \$1.00 a year.

THE YOUTH'S INSTRUCTOR. A four-page illustrated weekly for the Sabbath-school and the family. 75 cents a year.

THE ADVENT TIDENDE. A Danish semi-monthly, sixteen pages, magazine form, devoted to expositions of prophecy, the signs of the times, and practical religion. \$1.00 a year.

ADVENT HAROLDEN. A Swedish monthly of the same size, and devoted to the same topics as the *Advent Tidende*. 75 cents a year.

STIMME DER WAHRHEIT. An eight-page German monthly. A religious family newspaper, frequently illustrated. 50 cents a year.

THE ADVENT REVIEW AND SABBATH HERALD. A sixteen-page church paper, devoted to the dissemination of light upon the same great themes treated in the *SIGNS OF THE TIMES*. Published weekly. \$2.00 a year.

HEALTH PUBLICATIONS.

THE HOUSEHOLD MANUAL. A book full of information on a hundred useful topics. 172 pp., 75 cents.

DIGESTION AND DYSPEPSIA. By J. H. Kellogg, M. D. A thoroughly practical treatise on this prevalent malady. 176 pp., 75.

USES OF WATER IN HEALTH AND DISEASE. 166 pp., in cloth, 60 cents. Paper covers, 25.

DIPHTHERIA. A concise account of the nature and most successful mode of treatment of this fatal malady. Board covers, 25 cents.

ALCOHOLIC POISON; or the Physical, Moral and Social Effects of Alcohol as a Beverage, and as a medicine. Paper covers, 128 pp., 25 cents.

HEALTHFUL COOKERY. A Hand-book of Food and Diet; or, What to Eat, When to Eat, and How to Eat. Paper covers, 128 pp., 25 cents.

PROPER DIET FOR MAN. A scientific discussion of the question of vegetable versus animal food. Paper covers, 15 cents.

EVILS OF FASHIONABLE DRESS, and How to Dress Healthfully. Paper covers, 40 pp., 10 cents.

RELIGIOUS PUBLICATIONS.

COMPLETE HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK. By Eld. J. N. Andrews. A mine of information on this all-important question. Treats the subject from a Biblical and historical standpoint. 528 pp., \$1.25.

THOUGHTS ON DANIEL, critical and practical. By Eld. H. Smith. An exposition of the Book of Daniel, verse by verse. 416 pp., \$1.25.

Continued on third page of cover.

THE TRUTH FOUND.

THE
NATURE AND OBLIGATION

— OF —

THE SABBATH

— OF —

THE FOURTH COMMANDMENT.

BY J. H. WAGGONER.

"I have kept my Father's Commandments."—CHRIST.

"This is the love of God that we keep his Commandments."—JOHN.

OAKLAND, CAL.:
PACIFIC PRESS PUBLISHING HOUSE.
1884.



THE SABBATH.

THE word of the Lord says, "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment." Eccl. 12:13, 14. In view of the solemn scenes of the Judgment day, we should carefully examine the terms of the commandments, wherein our whole duty is revealed, that we may know how to worship God in truth, and escape the wrath to come.

As the Scriptures present the consequences of the Judgment as the motive for keeping God's commandments, we justly conclude that they will be the rule of judgment; that by them the nature of all actions will be determined. Then if we have done wrong, God's commandments, or law, will show it; as the apostle says, "By the law is the knowledge of sin." Rom. 3:20.

WHAT IS THE LAW?

God has in many ways revealed his purposes to man, but when he made known his law, he spake it with his own voice, and himself engraved it on tables of stone; which gives us an idea of its holiness and perpetuity. Man is a moral agent, required to be holy, or develop a holy character. Of course the law which defines the duty of a moral agent must be purely a moral law; and the

law which would prove a man to be holy because he kept it, must be a holy law. See Ex. 19:5, 6. This holy, moral law is a transcript of the divine mind and a development of the divine perfections, as it is the perfect will of a holy God. It was called God's holy covenant, as Moses said to the children of Israel: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Dent. 4:12, 13. The Lord said to Moses: "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

That the *ten commandments* constitute *God's law* is not only abundantly proved by the Bible, but it is admitted by every considerable body of professed worshipers of God, whether Jews, Catholics, or Protestants. This we learn from the writings of their respective authors, and from their church articles and catechisms.

That there is a great deal of sin at the present time, none will deny; of course the law of God is much disregarded; for "sin is the transgression of the law." 1 John 3:4. And as it is God's decree that "the soul that sinneth, it shall die" (Eze. 18:4), we feel that it is a duty we owe to God and to our fellow-men, for the honor of his government and the salvation of their souls, to raise our voices in warning them to turn from their sins, and live.

But there are many who will not be convinced of

their sins; they deny the Bible, the text-book of righteousness, and charter of our eternal inheritance. Such we are obliged to leave to their own ways; for they cannot be saved who willfully reject the counsel of God. We lament their blindness, but can do no more.

But we also think that many who acknowledge that the Bible is true, and reverence that law which Jehovah spake with a voice that shook the earth, are unknowingly transgressing that law from week to week. To such we would make an earnest appeal, and ask them to lay aside all prejudice, and, as frail mortals on the way to Judgment, humbly look up to Him who has said, "I am God. . . . my counsel shall stand." To them we would say, Let no vain excuse turn you away from learning perfectly God's truth; for we have his revealed will placed before us, and if we neglect to search for his light and his truth, we shall be guilty of slighting the all-wise counsel of the Just and Holy One.

That you may understand how great is the departure from God's word and law, even by those who profess to love him and follow his Son, and that you may be enabled to conform to it yourselves, if not now fully observing it, we ask you to examine

THE FOURTH COMMANDMENT.

This commandment enjoins the observance of the Sabbath of the Lord. As it is well to have the law plainly before us when we inquire concerning our duty, we will copy this commandment.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;

but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 8-11.

That we may understand what is meant by blessing the Sabbath day, we must bear in mind that *Sabbath* signifies *rest*; therefore, to bless the Sabbath day, means to bless the rest-day, and to remember the Sabbath day, is to remember the rest-day. The day of the Lord's Sabbath is the day of the Lord's rest. This, the commandment says, was the seventh day; also in Gen. 2 : 3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

To this plain fact we would call your especial attention; because we know that the day on which God rested, the day which he blessed and hallowed, the day which he commanded should be kept holy, is not generally kept by those who profess to take God's word for their guide; but they keep a day on which he did not rest, which he did not hallow, and which he never commanded them to keep. If the sanctified rest-day of Jehovah is the proper day to be observed, and that is the very day specified in his law, then the observance of another day in its stead is an offense against the great God, who gave the law. The law does not say that you shall remember to keep the first day of the week (which is now called Sunday), but the seventh day. It is not indefinite, leaving you to ob-

serve any day as a *Sabbath* that you may see fit ; but it is a certain definite day, namely, *the Sabbath day* ; that is, the day of the Sabbath, or rest of the Lord, which is no other than the seventh day of the week.

ORIGIN OF THE SABBATH.

The fourth commandment points to the Sabbath as a memorial. It says, "The Lord blessed the Sabbath day." The act of blessing is recorded in Gen. 2 : 3, and it was bestowed *because* that in it he had rested from all his work. Then the Sabbath was, from the foundation of the world, a holy day, and to be observed because God rested on it, and blessed it. Thus it is commemorative of what God has done. In order to observe a day as a memorial, we must keep in view the object of the memorial, and the day on which the event occurred which we celebrate. The fourth commandment enjoins the observance of the memorial of God's work and rest. A *rest* implies a *work performed* ; therefore, to remember to keep God's rest-day, is the divinely-appointed means of keeping in mind his great work.

You cannot find in God's law any duty to remember, or keep, the day of Adam's fall, or the day of the flood, or the day of the departure of the Israelites from Egypt, or the day they entered the promised land, or the day of the Saviour's birth, or the day of his death, or the day of his resurrection, or the day of his ascension. You may remember all these days, but the fourth commandment does not tell you to do so, neither did the Lord bless and hallow any of these days. But it requires the observance of the day on which the

Lord rested, which he also sanctified, which was the seventh day of the week ; for he made the world in the first six days of the first week of time, and then rested.

That the original Sabbath day was the seventh day, and that the Jews did keep the very day enjoined in the law, all well know ; and they admit it also, since they denominate the seventh day of the week the Jewish Sabbath. Therefore, in this they admit that the very day which the Jews observe is the true original Sabbath of the Lord.

THE SABBATH WAS NOT JEWISH.

We hope you will examine this fact with care ; for there are many who suppose that those who keep the seventh day are Jews, or are observing a Jewish institution. But we assure you that we endeavor to live as Christians, observing only those things enjoined in God's word, and neglecting, or rejecting, only those things not found therein.

The name Jew is derived from Judah, the son of Jacob, who was born 2255 years after the creation. At creation, the distinction of Jews and Gentiles could not have been known ; for they did not exist until more than 2000 years after the rest-day of God was blessed and sanctified. But if the sanctified day on which God rested was a Jewish Sabbath after the Jews as a separate people came into existence, what was it during the 2000 years before their existence ? Would you conclude that it was a Gentile Sabbath from the creation to the separation of the Hebrews, and then a Jewish Sabbath till the time of Christ ? Consider well this matter, and let your conclusion be such as will stand the test of the Judgment day.

But we do not find in the Bible that the seventh-day Sabbath was ever called a Gentile Sabbath, or a Jewish Sabbath, but it was always called the Lord's Sabbath. It was established and sanctified as a day of rest from the creation, not by the Gentiles, nor the Jews, but by the Lord; and neither Gentiles nor Jews were there. When the Sabbath was made, no human beings were there but Adam and Eve; and though they were the first parents of all, both Gentiles and Jews, it would be as absurd to call them Jews or Gentiles, as it would be to call them English, French, or Germans. And to say that the Sabbath, which God instituted at creation, and sanctified because that *in it he had rested*—to say that it was a Jewish Sabbath, is no more correct than to say that it was a French Sabbath, a German Sabbath, or a Norwegian Sabbath. Men, the creatures of God, the descendants of Adam, have become divided into various distinct classes *since* the Sabbath was instituted; but to say that the Sabbath was instituted in view of these distinctions, or for any particular class, is taking unwarranted liberties with God's word and his sacred institutions. We should take God's truths as they come to us from his hand, and place implicit confidence in what he has spoken.

THE SEVENTH DAY IS THE SABBATH OF THE
LORD THY GOD.

What is Sabbath? It is rest. Who rested on the seventh day? The Lord thy God. Mark well this fact: The seventh day is never in the Scriptures called the Sabbath of the Jews, nor of the Greeks, nor of the Russians, nor of the Ro-

mans, but always and invariably, *the Sabbath of the Lord*. It was his; and he made it for man (Mark 2:27), to glorify him, the Creator, and to benefit man, the creature. We know that the Jews are men; but the Gentiles are also men. Jacob (Israel) was a man; so was Enoch. Moses was a man; so was Noah. Solomon was a man; so was Pharaoh. Daniel was a man; so was Nebuchadnezzar. Peter was a man; so was Cornelius. English, French, Germans, Turks, Chinese, Africans, &c., are all men—all are descended from Adam; but no one class or nation can be called men to the exclusion of others. Can you find in God's word that the Sabbath was a *national* institution? You cannot. It is right to be strictly just toward our fellow-men, and to render to all that which is their due; but while we render to Cæsar that which is Cæsar's, let us be very careful to render unto God that which is God's. The Sabbath is the Lord's. He himself hath said so; and so let it be.

It is commanded in plain terms in God's law that the seventh day be kept holy. We are commanded to keep holy that day which God made holy. Now it must be admitted that laws, as they are designed to define our obligation, should be most definitely and clearly stated. If a law be ambiguous or indefinite, it necessarily leads to confusion and injustice. And it is equally necessary, to a correct understanding of our obligation, that the repeal or amendment of a law should also be stated in plain terms. Now the law enjoining the observance of the seventh-day Sabbath is as clearly and definitely expressed as language can be made to express ideas. But, on the other hand, the Bible does nowhere say that the sanctity has

been taken from the seventh day, or that the law has been altered or repealed. Therefore we truly believe that the most solemn obligation rests upon us to observe God's holy rest-day—the memorial of his great work of creation. And its importance as a memorial cannot be too highly valued. “It is the great safeguard against atheism and idolatry. If men had always kept the Sabbath, they never could have forgotten God—never would have doubted the existence of the Creator; for this institution was designed to point them back to the time when *he created* the heavens and the earth. And they never would have worshiped other gods; for this institution points out the true God, who created all things in six days, and rested the seventh.”

THE SABBATH WAS NOT-A TYPE.

Some have supposed that Col. 2:16, 17, shows that the Sabbath pointed to redemption, and is therefore superseded by the work of Christ. But when we examine the nature of the Sabbath, as given in Genesis and in the fourth commandment, we at once see that Col. 2:16, 17, does not refer to the seventh-day Sabbath, but to the yearly sabbaths and feast-days of the Jews; for we learn first that the Sabbath was made before the fall of man, and, therefore, before any plan of salvation was revealed. There is no intimation in the Bible that, until man had fallen, and so stood in need of a Saviour, the Son of God would appear in this world, and die for man. He most surely would not have died if man had not sinned. It does not appear more consistent with reason than with Scripture that the Lord should institute types or the plan of human redemption while man had but

just been created, and as yet stood free from sin.

The fourth commandment is the Sabbath law, and reveals to us the obligation to keep the Sabbath, and the ground and reason thereof. We here learn that it is the Lord's Sabbath; for when he made the world, he rested the seventh day, and hallowed, or sanctified, it, as his rest-day. Now the difference between this and the typical sabbaths of the Jews is easy to be seen: they pointed to the work of Christ, and they had no meaning except as they recognized his work, and, of course, had there been no redemption through Christ, they would never have been instituted. But the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment points would have been just as true as it is now if Christ had not died. While those sabbaths recognized man's guilt, and signified that God was willing to save, the seventh-day Sabbath would have occupied the same place it now occupies, and ever has occupied, even if man had not sinned. They were shadows of things to come; this is a memorial of things past. Thus they point in opposite directions, and cannot be classed together. They pointed forward to redemption; this looks back to creation. There is not an expression in Col. 2, that can possibly be made to refer to the Sabbath of the Lord—the seventh day.

By reading Lev. 23, you will find several sabbaths mentioned besides the Lord's Sabbath. These occurred yearly, as they belonged to certain days of the month, but not to any day of the week; and they were parts of the Jewish laws. In speaking of the seventh day, the Lord always called it *his* Sabbath; but in speaking to Israel of those yearly sabbaths, he says, "*your* sabbath." Lev.

23 : 32. Again he says of Israel : " I will also cause all her mirth to cease, her feast-days, her new moons, *her sabbaths*, and all her solemn feasts." Hos. 2 : 11. These were all nailed to the cross. Therefore the Lord says by the apostle : " Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days ; which are a shadow of things to come ; but the body is of Christ." Col. 2 : 16. 17. And not only is the difference shown between the sabbaths of Israel and the Sabbath of the Lord, but the two laws of which they were parts are also spoken of in such a manner that we can easily distinguish between them. Of that one to which the Jewish sabbaths belonged, he says, " Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2 : 15. This is the same as Colossians. But of the other he says, " Do we then make void the law through faith ? God forbid : yea, we establish the law." Rom. 3 : 31. This was the law written on stone, of which the seventh-day Sabbath was a part. Therefore that is not abolished, but rather established, by the gospel of Christ.

Some have supposed that the law of the seventh-day Sabbath was abolished, because the Jews were required to stone the Sabbath-breaker ; and as we may not do so now, they therefore think that the law and its penalty have all passed away together. But to such we would say that by stoning the sinner it was designed to show the desert and reward of sin, even as the work of the priest showed the way whereby sins were remitted. But the real punishment of sin is left to the Judgment day. That this supposition amounts to no real objection is evident ; for the transgression of other laws now

in force was punished in the same manner in that dispensation. They were to be put to death for murder, blasphemy, Sabbath-breaking, idolatry, disobedience to parents, and stealing. See Ex. 21 : 12, 15 ; Lev. 24 : 14-23 ; Num. 15 : 32-36 ; 35 : 30, 31 ; Dent. 13 : 6-11 ; 17 : 2-5 ; 21 : 18-21 ; Josh. 7 : 11, 21, 25. We do not now stone the blasphemer, nor the idolater, yet we consider blasphemy and idolatry sinful. And so of Sabbath-breaking. They will all receive their reward in the day of Judgment.

OUR SAVIOUR DID NOT CHANGE THE SABBATH.

As before said, Sabbath means rest ; the Lord's Sabbath day is the Lord's rest-day. And as the fourth commandment refers only to the events of the week of creation, the rest of the Lord refers only to that rest which he enjoyed when he had made heaven and earth. But he made these in six days, and rested only on the seventh day, as his word declares ; therefore, the seventh day alone is his rest-day. And the rest-day cannot be changed from the seventh day any more than the days of the work of creation can be changed from the first six days. Read again the fourth commandment, and you will find that the observance of no day but the seventh can be enforced thereby. To insert any other day besides the seventh in that commandment would destroy its force, by making it contradict the facts of creation, upon which it is based. Now, inasmuch as the Sabbath day is a definite day, specifying a definite event, and *cannot* be changed, even as the day of the occurrence of a past event cannot be changed, it does not seem to be strictly necessary to go further, and

prove that it has not been changed. Nor would it be just to require us to prove that a certain thing *has not been done*, which we have before proved *cannot be done*. It properly belongs to those who advocate the change to show that it has been made by the Author of the institution. But as the proof of our position is abundant, and as many take it for granted that the Saviour did change it, we will examine this also.

Now if a change has been made, we ought to be able to find it in the Bible; for we cannot think that we shall be brought into Judgment, to answer before God concerning matters not written in his word. And if it is in his word, it is either *expressed* or *implied*. But it is not expressed, as you must know; for there is not one word about a change of the Sabbath in all the New Testament. Neither is it implied; for if you will take the New Testament, and examine it with care, you will not find one text from which you could possibly gather that the day was changed. But you may say that from your very childhood you have been instructed that it was changed; and we would urge you to inquire of yourselves if your belief of a change did not proceed from such instruction instead of being derived from the Bible. And if your children should ask you to point out the change in the Bible, *to what passage would you point*, on which you would be willing to see them risk their eternal welfare? Do you know of any? If not, does your faith for the keeping of Sunday rest on the Bible, or on the word of a frail mortal like yourself? As you value your eternal welfare, weigh well this most important question. To aid you in your inquiries, we will point to those things usually considered sufficient to authorize a change.

1. *The Saviour broke the Sabbath.* If this had not been actually urged by some, we would not think it possible that any could believe it. If the Saviour had broken the Sabbath, as the Pharisees accused him of doing, it would not prove that it was changed or abolished (for it was recognized afterward without any recognition of a change), but it would prove that Jesus was a breaker of his Father's law. This may be disproved in various ways. (1) He said what he and his disciples did was "lawful;" that is, conformable to law, which of itself not only contradicts the objection, but shows that the law existed and was in full force; for no action can be called conformable to law, where there is no law relating to it. (2) He said he had kept his Father's commandments (John 15:10); of course, he did not break the Sabbath of the fourth commandment. (3) The Scriptures abundantly prove that he was without sin, which he would not have been had he been a breaker of the law.

2. *The resurrection of Christ was on the first day.* This may be allowed: but the commandment which requires you to keep the Sabbath does not command you to keep the resurrection day, but the rest-day; nor is there any commandment given teaching us to observe the day of the resurrection. Now there is no commandment teaching the observance of a weekly Sabbath but the fourth of the ten, and if the keeping of the Sunday cannot be enforced by it, there is no law for its observance. But did you ever think how the fourth commandment would read to strike out the rest-day, and put the resurrection day in its place? We will see:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work;

but the first day is the Sabbath of the Lord thy God; in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the first day, and hallowed it."

This rendering destroys the commandment, because *it contradicts the facts on which it is based*. And if you neglect or refuse to keep the day that God has commanded, and in its place keep one that he has not commanded, do you not fear that you will be put to shame in that day when "God will bring every work into Judgment"? Let us, then, "fear God, and keep his commandments."

But we have an *authorized memorial* of the resurrection. It is baptism. Read Rom. 6:1-5. And as the Holy Spirit has given one, let us not mock God by devising another, especially as the one so devised conflicts with that law by which we shall be judged.

3. *The Holy Spirit was poured out on the first day.* The Scripture says it was on "the day of Pentecost," which signifies the *fiftieth* day, not the *first* day, and which always occurred on the fifth day of the third month, and, of course was not confined to any day of the week. The best authorities differ as to which day that pentecost fell on in Acts 2, the majority locating it on the seventh day—not on Sunday. Dr. Barnes, in his "Notes," says it cannot be determined and is of no consequence. In that we think he is right, for God did not reveal to us which day it was, as he surely would have done if he wanted us to observe it. Do you read in the Bible that it is duty to keep the day on which the Spirit came?

Do we find any commandment for it? We do not. This event has no bearing on the Sabbath, as God has not authorized us to keep a day for any such consideration.

4. *The disciples met on the first day to celebrate the resurrection.* The events of only one first-day are recorded in the gospels; viz., that one immediately succeeding the crucifixion. The word is used by Matthew once, by Mark twice, by Luke once, and by John twice, but all referring to the same day. In order to show that the apostles did not observe the first day, nor celebrate the resurrection, we will relate these events as recorded in the four gospels.*

After the Lord was risen, the women came to the sepulcher early in the morning. Matt. 28 : 1; Mark 16 : 2, 9; Luke 24 : 1; John 20 : 1. These went and told his disciples that he was raised; but they did not believe them. Luke 24 : 1-11; Mark 16 : 9-11. The same day two disciples went to Emmaus, and Jesus walked and went with them, and was made known to them near the close of the day, being seven and a half miles from Jerusalem. Luke 24 : 13-35; Mark 16 : 12. They returned to Jerusalem just before the day closed, and found the eleven and others together, and told them they had seen the Lord; but they did not believe them. Luke 24 : 33-35; Mark 16 : 12, 13. While they were talking about these things, Jesus himself came into the room, where they sat at meat, and said, "Peace be unto you"; and then proceeded to upbraid them because they did not believe he was risen. Luke 24 : 36; John 20 : 19; Mark 16 : 14.

* For a more extended examination of this testimony, read carefully the first twelve pages under the heading, "A Short Argument for the Sabbath." Page 43, of this book.

Two things should be particularly noticed: (1) They did not believe that he was raised, and, of course, were not met to celebrate his resurrection. (2) They "sat at meat." Now, by turning to Acts 1:13, it will be seen that they "abode" together, and instead of being at a public meeting, they were at their own residence, eating a common meal. It is claimed from John 20:26, that Christ's next meeting with them was on the first day; but the seventh day from that first-day would have taken it to the next first-day, and "*after eight days*" would certainly carry it past the next first-day. On the Scripture usage of such terms, compare Matt. 17:1, with Luke 9:28. It needs but little study to perceive that there is no warrant in the gospels for neglecting to keep God's holy rest-day, the seventh day of the week.

5. *The disciples met on the first day to break bread.* Acts 20:7. As Paul was on his journey to Jerusalem, he came to Troas; and the church met to break bread, and Paul preached until midnight. The Scripture says also there were many lights, and he continued talking even till break of day, which shows, beyond a doubt, that it was an *evening meeting*. According to the reckoning of time which God ordained, and they observed, the evening was the first part of the day. See Gen. 1. Each day commenced at sunset; and as this is God's own arrangement, the Sabbath should now be kept in that manner. Therefore, a meeting on the evening of the first day would occur on what is now called Saturday night. And as he held his meeting all night, even till break of day, and then departed, it is evident that he departed on his journey on first-day morning, now called Sunday morning. In the discussion of this

question, this passage is very important, as it contains positive evidence that the disciples did not observe the first day of the week, nor consider it a sacred day. And we would appeal to you: Does Acts 20 show that the first day was ever hallowed? Does it command you to keep it? It does not; nor does any other scripture teach it; and as the keeping of Sunday is not enjoined in the Bible, it cannot be sin to labor on that day.

6. *Paul commanded that collections be taken on the first day.* 1 Cor. 16:1, 2. A close examination of this passage will show that this statement is not correct. Said Paul, "Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him," which can have no reference to a public collection. A late writer (J. W. Morton) says:—

"The apostle simply orders that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains, on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, '*by one's self, i. e., at home.*' Two Latin versions, the Vulgate, and that of Castellio, render it '*apud se,*' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German of Luther, '*bei sich selbst,*' by himself, at home. The Dutch, '*by hemselfen,*' same as the German. The Italian Diodati, '*appresso di se,*' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portugese of Ferreiro, '*para isso,*' with himself. The Swedish,

‘*när sig sjelf*,’ near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above.”

Dear reader, do you seriously think that the order of Paul indicates that any sanctity was attached to the first day at that time? If Paul had said, On the Sabbath day, let every one of you lay by him in store, we should not expect to make any one believe that it proved the sanctity of the day. On the contrary, we should expect it would be urged as a reason why the Sabbath need not be kept, in that its sanctity would have been slighted by an order to attend to secular concerns on that day. Let us then be impartial, and not let our prejudices pervert the truth, and turn aside the testimony of God’s word.

7. *John was in the Spirit on the Lord’s day.* Only one thing is proved by this text, which is, that there is one day in this dispensation known as the Lord’s day—one day which he claims as his own. But this text does not tell us what day it is. We must look to other scriptures to ascertain that. Now take your Bible and learn from it what is the Lord’s day. Ex. 20:10: “The *seventh day* is the Sabbath of the Lord thy God.” Chap. 31:13: “Verily my Sabbaths ye shall keep.” Isa. 58:13: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.” The Sabbath is the Lord’s day; his holy day is the day that he hallowed, or sanctified, which was the rest-day—the seventh day of the week. No other day does God ever call his own. No other is called holy, for no other was ever sanctified.

8. *The work of redemption is greater than the work of creation.* This is often given as a reason

for keeping the day on which Christ arose; but for several reasons we think it cannot be allowed. (1) It is presumption; for no one really knows it to be true. God himself can alone judge, and he has not revealed it to us. But we know that in his word he lays great stress on his claim to the title of Creator; and he makes this the distinctive characteristic of his being, and the test of all false gods, that he made all things. Jer. 10: 1-16; Ps. 96: 5; Acts 17: 22-26; Rev. 14: 6, 7. (2) If it were true, it has no bearing on this question, as the Sabbath has no reference to redemption, but was instituted before the fall of man. (3) Redemption is not yet completed, but is a subject of hope. Rom. 8: 22, 23. We have a memorial of the Saviour's death in the Lord's supper (1 Cor. 11: 26); and of his resurrection in baptism (Rom. 6: 1-5); but of the whole work of redemption complete, we have none; it is not yet completed. Were the assumption true that redemption is greater than creation, and the resurrection the greatest part of the whole work, it would not prove that it was therefore pleasing to God for us to keep the day of the resurrection; for he has never required us to keep the day on which his greatest work was performed, but the day on which he did not work at all! How, then, shall we come before God, selecting the day on which we think the greatest work was done, and, in keeping it, claim to obey the commandment which requires us to keep the *rest-day*? "This wisdom cometh not from above."

It often occurs that, when these points are examined, and found to contain no warrant for profaning God's holy Sabbath, we are met with the declaration that

We are required to keep one-seventh part of time, or one day in seven, but no particular day. The inconsistency of this is shown by those who urge it; for it is urged by those who oppose the true Sabbath, the seventh day, which they would have no right to do if their declaration was true. For if no particular day be indicated by law, it must be left entirely to our choice, and we might as properly choose the seventh day as they the first. And as they oppose the seventh day, so do most of them argue that we ought to keep the first day: but if no particular day be commanded, how do they ascertain it to be duty to keep the first day? How could an indefinite commandment, which pointed out no particular day, be made to enforce the keeping of the first day? But we are firmly of the opinion that if a commandment could be produced which enjoined the observance of the *first day*, as plainly as God's law does that of the *seventh day*, there would be enough, even among those who now oppose the Sabbath of the Lord, to point out its striking particularity.

The Lord never commanded the observance of one-seventh part of time, or one day in seven, except as it fell on the seventh day of the week. To say that the Lord hallowed one day in seven, but no particular day, is as absurd as to say that Christ rose from the dead on one day in seven, but on no day in particular. The Scriptures teach that God sanctified the very day on which he rested; and surely no one will presume to say that God did not rest on any particular day! As one definite day is the resurrection day of the Son, so is one definite day the rest-day of the Father. And as the Son did not rise on more than one day of the week, so the Father did not rest on more than one

day of the week. It is truly absurd to say that the day of the Lord's Sabbath, or rest, which he also hallowed, and which he commanded his creatures to remember to keep, was no particular day. What would you think of him who should undertake to regularly celebrate the day of his birth, or the day of his marriage, and yet observe no particular day? Or what would you think of your friend who should cross the Atlantic, and then solemnly affirm that he landed at New York on one day in seven but on no day in particular? You would surely think that he had left his senses in his fatherland. And shall we treat God's law in such a manner as to make it utter such absurdities? Remember, he says he is a jealous God, and he has commanded us in all things to be circumspect.

THE SAVIOUR KEPT THE SABBATH.

Some think that this fact has no bearing on this question; but they lose sight of their duty herein brought to view. He said he came to do the will of his Father, and commanded us to follow him; and the apostle John says of him who professes to abide in Christ, that he "ought himself also so to walk, even as he walked." 1 John 2:6. But he walked according to the requirements of his Father's commandments. He says, "Lo, I come to do thy will, O God." Heb. 10:9. This is quoted from the scripture which says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Can we follow him, and walk as he walked, if we do not the Father's will—if we keep not the Father's commandments—if his law is not within our hearts? Who is the servant of God but he that obeys God? And who will enter into

the kingdom of Heaven through Christ our Saviour but they that do the will of his Father which is in Heaven? To profess faith in Christ the Son, is not of itself sufficient for salvation; for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. This, then, is a very important point. The Saviour himself said he had kept the Father's commandments, and it is safe to obey—to keep his commandments, and to follow his Son.

THE APOSTLES KEPT THE SABBATH.

This we might expect, because the Saviour had instructed them to follow him in obedience to the Father's will, and they walked even as he walked, and taught others to do so.

Luke 23:56. At the time of the crucifixion, they "rested the Sabbath day according to the commandment;" and the commandment enjoins to rest the seventh day, and not the first day. And we find by the next chapter that the first day immediately succeeded the Sabbath, so of course the Sabbath day was the last day of the week.

Acts 13:14, 27. This 14th verse and context says that Paul and Barnabas went into the synagogue and preached on the Sabbath day. In verse 27, Paul says the prophets were read every Sabbath day. Though this passage does not say that they kept the Sabbath, it contains important information on the subject by showing that Paul and Barnabas, who were ministering in A. D. 45, and Luke, who wrote A. D. 63, called that the Sabbath day whereon public meetings were held in the syn-

agoge, which we very well know was the seventh day. Thus we have the testimony of the apostles and evangelists that the Sabbath was not changed, but remained on the seventh day, after the resurrection and ascension of the Saviour.

Verses 42, 44. By these, we learn that after the Jews had departed from the synagogue, the Gentiles requested that the gospel be preached to them the next Sabbath; and that accordingly the next Sabbath day almost the whole city came together to hear the word of God. At this time, then, the apostles did not recognize, neither did the Gentiles know of, the change for which so many now contend.

Acts 15:21. The testimony of this chapter is very important, because it contains an account of a council of "the apostles and elders" at Jerusalem (verse 6), held in A. D. 52; and James said that Moses was read in the synagogue every Sabbath day. Thus James with Paul recognized that as the Sabbath day on which Moses was read in the synagogues, which was the seventh day. We would here remark that, (1) It cannot with propriety be claimed that because this council was held at Jerusalem by those who were Jews by birth, that therefore they called that day the Sabbath which had ceased to be the Sabbath, to conciliate the Jews; for these same individuals were appointed to preach the gospel, "beginning at Jerusalem" (Luke 24:47); so that the gospel in its purity and power went forth from that very place at the hands of those very men. (2) They spoke by consent of the Holy Spirit, as we learn by verse 28. (3) The council was called for the express purpose of considering the claims of Jewish ordinances, which they decided were not binding.

Verse 5. But the Sabbath of the Lord was not in any wise Jewish, as we have proved.

Chap. 16 : 13. This text shows that there were other places besides the synagogues where the worshipers of God assembled on the Sabbath. At Philippi, Paul, Silas, Timothy, and Luke attended one of these Sabbath meetings by a river side.

Chap. 17 : 2. This text says that Paul reasoned three Sabbath days in the synagogue ; also that it was his " manner " so to do.

Chap. 18 : 1-4. Here is a very important testimony. At Corinth, Paul lived a year and six months, following his occupation of tent-making, and preaching *every Sabbath*, persuading the Jews and Greeks.

Against all this strong array of testimony from the Acts of the Apostles, the advocates of the keeping of Sunday only produce the meeting on the evening of that first day at Troas, where it is not said that that first day was a Sabbath, or was considered sacred, or that the churches had any custom of that kind ; but, on the contrary, it is clear that Paul started on his journey on Sunday morning ; hence, that text contains positive proof that the first day was not, by Paul, considered a sacred day.

THE EARLY CHURCH KEPT THE SABBATH.

In proving the teachings and customs of the apostles, we doubtless prove also the custom of the early church. Neither would it prove anything against this view to show that some of the members of the church at an early age violated the Sabbath ; as you will allow that we inherit no right to be fornicators because some in the church

at Corinth were such (1 Cor. 5:1); nor dare we turn away from God and plead the example of those in the church at Galatia (Gal. 1:6, 7); Peter dissembled, and Paul and Barnabas contended sharply, but we may not. We do not plead *custom*, but *law*, as a rule of duty. Our lives are not to be regulated by the actions of mortals like ourselves, but by the revealed will of the infinite God. Said Paul, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1. But if Paul had not followed Christ, it would be wrong to follow Paul. We must follow the apostles as they followed Christ, and we must follow Christ because he kept his Father's commandments, and was pure and sinless.

Dr. Henry, a Protestant commentator, acknowledges that the first day of the week is not called the Sabbath in the Bible, and was not so called by the primitive church. But we have the fullest proof that one day of the week was, in the New Testament, and by the apostles and the primitive church, called the Sabbath, which was, of course, the seventh day.

Also, the first day of the week was by men (but not in the Bible) called the Lord's day; and from the second to the fifth century there was much contention in the Western Roman Empire as to the respective claims of *the Sabbath* and *the Lord's day*. And some writers of that age are quoted to prove that they kept the so-called Lord's day *instead of the Sabbath*. Now as they meant the first day when they said the Lord's day, and kept it instead of the Sabbath, it is proof positive that they did not call the first day of the week the Sabbath; and this shows that the Sabbath was the proper name of the seventh day, even by consent

of the Roman Church, for centuries after the resurrection of Christ. In the Eastern Empire, and in Africa, the observance of the Sabbath continued longer than in Western Rome, as the Bishop of Rome obtained the supremacy, and the Western States were more immediately under the control of the ambitious and corrupt rulers of the church. The American Presbyterian Board of Publication, in tract No. 118, states that the observance of the seventh-day Sabbath did not cease till it was abolished, after "the empire became Christian;" that is, after the State came under papal rule.

THE WALDENSES KEPT THE SABBATH.

The Waldenses were a body of Christians who stood aloof from the church in its alliance with the secular power, and consequently remained free from many of the corruptions and pagan notions which the heathens had incorporated into their religion when they came into the national church. Mosheim, in his Church History, Vol. 1, p. 332, says, "They complained that the Roman Church had degenerated under Constantine the Great from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff."

Robinson, in the History of Baptism, says, "They were called *Sabbati* and *Sabbatati*, so named from the Hebrew word Sabbath, because they kept Saturday for the Lord's day."

Jones, in his Church History, says that because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also.

A commissioner of Charles XII. of France, reported that he found among them none of the cer-

emonies, images, or signs of the Romish Church, much less the crimes with which they were charged; on the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and the commandments of God.

SUNDAY-KEEPING A HUMAN ORDINANCE.

In proof that the early church did not consider the first day sacred, we find, besides the testimony of the New Testament, that early ecclesiastical writers did not consider the keeping of Sunday an institution of divine appointment. In this respect, there is a great difference between early and modern writers. Thus Win. Tyndale, in the sixteenth century, said it was changed by men to put a difference between Christians and Jews. But as long as it has no sanction in the Bible, it is as if we should worship idols to put a difference between us and the Jews, who were forbidden idolatry in the same law that commanded to keep the Sabbath.

Bishop Cranmer, who was born 1489, said they observed the Sunday according to the judgment or will of the magistrates; which is no better warrant than Daniel would have had to cease to worship God for the king's order.

Melancthon, who wrote in behalf of the German Reformers, said it was not founded on any apostolic law, but rested solely on tradition; but our Saviour, when on the earth, sharply rebuked those superstitious ones who make void the commandment of God by their tradition. Does not Jesus in his gospel yet speak to us? Are not his words left on record for our instruction? Then

let us leave traditions which lead us to transgress the commandment of God.

Eusebius, in the early part of the fourth century, said, "All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day [meaning thereby Sunday], as more appropriately belonging to it, because it had a precedence, and is first in rank, and is more honorable than the Jewish Sabbath;" meaning thereby the seventh day. Upon this we remark, (1) The seventh day was not and is not the Jewish Sabbath, but the Lord's Sabbath. (2) God put more honor upon the seventh day than upon the first day. (3) Its sanctity did not depend upon its precedence in the week of days, but upon the express act of God, who hallowed the Sabbath, or seventh day. And (4) The keeping of the Sabbath day cannot with safety be made to rest on the will of man to the neglect of the commandment of God.

Sunday-keeping was enforced in the cities of the Roman Empire in A. D. 321, by Constantine, who still permitted labor in the country on that day.* But in 538, when the civil power was transferred to the church, and Western Rome came under papal rule, the Council of Orleans prohibited the country labor also. It was not generally observed in the Eastern churches till some time after.

Neander, the learned and justly celebrated his-

* The edict of Constantine was expressed as follows:—

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

torian, says, "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

It was not kept in England and Scotland till the thirteenth century, although Christianity was introduced and societies formed in Scotland as early as the fifth century, and in England, it is probable, in the first century. Parliament was held in England on Sunday until the time of Richard II., when, at the instigation of the Roman Church, it was adjourned till the following day, and Sunday-keeping was established by law; and since that time, many Sabbath-keepers have suffered severe persecutions because of their adherence to the Sabbath of the Bible. Laws for the observance of Sunday were, through the influence of the pope of Rome, passed in England before that time, but on account of an aversion to the change on the part of the people, they were not effective.

In America, also, some have been persecuted for keeping the rest-day of the Lord. Many States have laws binding men to keep the Sunday, and some of them are exceedingly unjust and cruel toward the observers of the Sabbath. These are not, at present, generally enforced; but there is a growing disposition manifested to protect this human institution at the expense of the divine; so much so that we have no inducement but the love

of God and of his truth, to turn from the traditions of men to the commandment of God at this time.

CLAIMS OF THE SEVENTH DAY AND FIRST
DAY COMPARED.

From what we have said respecting the nature of the claims of the Lord's rest-day, we might expect all to acknowledge it at once, unless they had some plain precept for turning from it. But so far from this, they have only a few vague and unnecessary inferences and suppositions upon which to base the claims of the first day. And will these afford a sufficient excuse before the great and awful Judge for a violation of his righteous law? Now the Scriptures plainly say in regard to the Sabbath institution, that God rested from his work on the seventh day; but they do not so specify in regard to the first day.

He claimed the seventh day as his own; he did not so claim the first day, but gave it to man for labor.

He blessed and sanctified the seventh day; he did not sanctify the first day.

He commanded that the seventh day should be kept holy; he did not command to keep the first day.

He has uttered fearful threatenings against those who profane the seventh day; he has spoken nothing against laboring on the first day.

He has given great and special promises to those who keep holy the seventh day; he has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day—is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day—no sanctity, no commandment, no penalty, no blessing. Can you “halt between two opinions,” on a matter so clearly revealed? Remember, “God will bring every work into Judgment.” Decide for that awful day.

THE LAW AND THE GOSPEL AGREE.

Some suppose, or seem to suppose, that it is equal to a denial of Christ to keep the ten commandments. At this we are truly surprised. Christ says he kept his Father's commandments, and that he came not to do his own will, but the will of his Father. Is it a denial of Christ to follow him, to walk as he walked, to do his Father's will? It cannot be.

The supposition arises from a misapprehension of the work of our Saviour. Says the scripture, “He appeared, to put away sin.” Heb. 9:26. “Sin is the transgression of the law;” he did not come to put away the law, as he says in Matt. 5:17, but to put away its transgression. Now we would ask, In whom is the object of the gospel accomplished? in him who transgresses the law of God, or in him who keeps it? By whom is Jesus Christ honored? by them that do not walk as he walked, or by them who follow him? It is plain that he did the will of his Father, and kept his commandments, and that he calls us to follow him; so to please God and to honor his Son, we must also keep the law of God, wherein his righteous will is expressed.

We would not ask you to keep the law of Moses, nor any of the Jewish ceremonies; they have ceased. But we speak in behalf of God's law, and his holy rest-day, instituted before the Jewish rites, or the Jews themselves, existed, even at the time of the creation of the world.

We would invite you to a careful consideration of a few passages of Scripture on this subject. Said Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. This shows that, as the Saviour did not destroy the law, so our faith in him does not weaken it, but establishes it, by showing in the death of Christ that the law is holy, unchangeable, and eternal; so holy, so just, and so good, that Jesus Christ himself died for our transgression of it. And can we think that God looks with favor on those who transgress his law, since its transgression caused the death of his dear Son? Surely, we should not continue to do the very things that caused his death. Would you have him die again? Oh, no. But sin wounds him even now. Then do not longer sin; cease to transgress the Father's law, and, by the obedience of faith, avail yourselves of the benefit of the death of his Son.

But you may perhaps think that we need no longer keep the Father's law, because Christ has died for our sins, and we may obtain mercy through him. Yes; Paul says he is set forth to be a propitiation, that we may receive the remission of sins that are past (Rom. 3: 25); but he does not say that through him is offered indulgence for sins in the future. On the contrary, we are only promised mercy through Christ on condition that we repent of and forsake our sins. Paul says again that we

should not sin, that grace may abound; but if we sin, or transgress the law, we are the servants of sin, and not the servants of God. Rom. 6: 1-16. Jesus himself says that not every one that saith unto him, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of his Father who is in Heaven.

By all this we may learn that the gospel of the Son is not contrary to the law of the Father, but the Son came to carry out the revealed will of the Father; and instead of freeing us from the obligation to keep the moral law of the Father, he brings back rebellious man into subjection to the law. It is a great mistake to suppose that the Christian is not subject to the law of God. Paul says the carnal mind is not subject to the law of God, and that it is also enmity against God. Rom. 8: 7. That which is not subject to the law of God is his enemy, which cannot be the case with the Christian. All good citizens of this government hold themselves subject to the laws of this government; and he who declares himself not subject to its laws, is counted an alien or enemy. So it is with the government of God. And whosoever endeavors to turn us away from the law of God would draw us away from our allegiance to God. But this the Son of God would not do; for he says, "I and my Father are one." John 10: 30. They are one in interest, to preserve the right and carry out purposes of benevolence and justice. They are one in love to man, to remove his rebellion and bring him back to obedience; for God was in Christ, reconciling the world unto himself. And they are one to punish the finally impenitent; for the Father commits judgment into the hand of his Son.

THE LAST DAYS.

It may be objected to the view here presented that inasmuch as almost the whole Christian world do keep the Sunday, to declare it to be wrong would appear to contradict the predictions of God's word respecting the spread of the truth and the triumphs of the church; for it is generally admitted that the whole world will be converted, and will acknowledge the truth and obey the gospel.

We are well aware that the general supposition is that the whole world will be converted; but this supposition is modern, and by no means founded on the word of God. By reference to those scriptures which speak of the triumph of the church, it will be seen that the saints sing their song of triumph on the Mount Zion with the Lamb. Rev. 14: 1-5; 15: 1-3. Their victory is in the resurrection. 1 Cor. 15: 54; Rev. 20: 4-6. The idea of the universal sway of the church in this present world is inconsistent with the plainest declarations of the Bible. A few considerations will make this plain.

1. The way to life is narrow, and few find it; the way to death is broad, and many walk in it. Matt. 7: 13, 14. There is not an intimation in the blessed Book that the way to life will become so wide that all will walk therein, and the way to death so narrow that few or none will find it. See Luke 13: 24, 25.

2. The redeemed come out of great tribulation. Rev. 7: 9-15. The Saviour told his disciples, "In the world ye shall have tribulation." John 16: 33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:

22. The Scriptures nowhere present another company who enter into the kingdom of God through great ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not give them to expect that they should meet with the favor of the world any more than he had. But he said, "If ye were of the world, the world would love his own." And "the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10:25. Who dares to rise above his Lord and say he will be exempt from persecution? Who seeks to be free from the sufferings of his Master? And shall we reign with him if we do not suffer with him? 2 Tim. 2:12. Be not deceived in this matter. It is not only a plain truth, but a truth having an important bearing on your present position and eternal welfare. Examine yourself; see if you are following your Saviour in cross-bearing, in self-denial, in affliction, and in patience.

4. The gospel was not expected to convert the world, but to call *out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you *out of* the world." John 15:19. "God at the first did visit the Gentiles, to take *out of them* a people for his name." Acts 15:14. The saints of God are redeemed "*out of* every kindred, and tongue, and people, and nation." Rev. 5:9.

5. The Saviour taught that wickedness would

prevail on earth till his coming, or to the end of the world. In Matt. 13 : 24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, shall grow together till the harvest, which is the end of the world ; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24 : 30, 31.

6. The last days will be days of peril. This could not be true if the church were to triumph on the earth in the last days, or if the world were to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come." Matt. 24 : 12-14.

In this chapter we notice (1) Before the end comes, iniquity shall abound. (2) Endurance will be necessary even to the end. (3) The gospel will not convert all nations, but be for a witness unto all nations. (4) In verse 24 it is predicted that false christs and false prophets shall arise, to deceive, if possible, the very elect. (5) In verses 42-50, it is shown that even some of the so-called servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul, "This know also, that in the last days perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful,

unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5. This is according to what the Saviour said; iniquity shall abound, and the love of many shall wax cold. And Paul further says, verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus, in the last days, peril and persecutions will surround the true church, because the mass of those who profess godliness, or have its form, will deny its power.

Peter said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3: 3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist, if all were to be converted long before his coming?

Our Saviour has given Scripture examples on this subject: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will, therefore, as Saviour of sinners, pos-

sess them, convert them, and forgive their sins. But they seem to forget that Christ is to put off the robes of his priesthood, and put on the garments of vengeance. Isa. 59 : 17. They do not consider that the "day of salvation" will close, and "the great day of his wrath" will come. Rev. 6 : 16, 17. The Saviour had ascended on high as a priest, or intercessor, and is there to sit down at his Father's right hand till his foes are made his footstool. Ps. 110 : 1. And then will Ps. 2 : 8, 9, be fulfilled, which reads : "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them *with a rod of iron* ; thou shalt *dash them in pieces* like a potter's vessel." No conversion is contemplated here ; they are given into his hands to be destroyed, or broken and dashed in pieces. This is when the great day of his wrath is come ; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall hide from his presence. Rev. 6 : 15-17. Then, instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Ps. 2 : 10-12.

If we believe the testimony of the world we shall doubtless conclude that it is growing better ; for its hopes, like that of the consumptive, seem brightest when on the brink of destruction. Or, if we believe those who have a form of godliness and deny the power thereof, we might conclude that the cause of Christ was fast prevailing over all the earth. But when we look at the testimony of the infallible word, we see required there a state of holiness, of

consecration, of humility, of renunciation of the world, that we do not see to any great extent in the churches of the present day. They have no disposition to share the lot of Him who had not where to lay his head. They seem to have forgotten their accountability as stewards, and that God hath chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him.

Seeing these things are revealed in the word of God, let us not stumble at the truth, but take God's commandments as they are given in his own precious book, and not frame our lives by what men are doing, but *by what they ought to do*. If we do not receive God's word, who shall decide what we ought to receive? It will not do to trust to the multitude; for they go in the broad road to death. The way to life is narrow, and few find it. How careful, then, ought we to be! How diligent to search God's word! that we may be sure that we are of the little flock that our Father in Heaven will bless and own. The pure in heart shall see God. Except a man deny himself and take up his cross, he cannot be a disciple of Jesus.

The Lord has declared his purpose to purify to himself a peculiar people, zealous of good works, that he may present to himself a glorious church, perfect in faith and obedience. Past transgressions he will forgive for Jesus' sake, if we are truly penitent, and show that we are penitent by turning from our sins and obeying God. "Every word of God is pure," and more precious than gold. Then slight it not. Do not think that faith, or a profession of faith in Christ, will excuse your neglect of God's holy commandment; for the Saviour himself says, "Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Thus the law of God and the gospel of Jesus Christ unite in the formation of the true Christian character. May you, dear readers, walk in the way of truth, that it may of you be said, as of the remnant of God's elect, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12; 12:17.

A SHORT ARGUMENT FOR THE SABBATH.

It has often been asserted that the truth is hard to find; that almost all things are matters of uncertainty, inasmuch as men equally honest, intelligent, and learned, will arrive at different conclusions from an examination of the same facts. *But it is not so.* That learned men do come to different conclusions on the same subjects will not be denied; but that they are equally honest and unprejudiced in their investigations cannot be believed. Ten men, or ten thousand men, must come to the same conclusion if they reason legitimately, and from established, or evident, truths. To suppose otherwise, is to suppose that opposite conclusions can be legitimately drawn from the same truth, which is absurd. It is only when they range the fields of fancy, and seek to gratify inclination, or sustain certain prepossessions rather than to conform to reason, that they arrive at different conclusions. Otherwise the search for truth would be but a chase after an *ignis-fatuus*, not to be attained, nor worth attaining.

GOD'S WORD IS TRUTH. There is nothing equiv-

alent to it—nothing can be taken as a substitute for it. Firmly relying on it, I propose to examine its teachings on the subject of the Sabbath. This is a subject of great importance and of growing interest; and whenever plain statements of the word are adduced, I call upon all Bible believers to acknowledge their authority, and to assent to all necessary conclusions drawn therefrom. I shall then show, by an examination of opposing views, whence arises the confusion and diversity of opinion, so much deprecated in words, yet so upheld in practice, by the majority.

I shall examine the subject under the following heads :—

I. WHAT GOD'S WORD TEACHES CONCERNING THE SABBATH.

II. WHAT THE NEW TESTAMENT TEACHES CONCERNING THE FIRST DAY OF THE WEEK.

III. THE OPINIONS OF LEARNED MEN ON THE SUBJECT.

I shall lay down one rule of evidence, which I shall strictly follow; and, from its reasonableness, I shall expect all to acquiesce in it, and abide by it, in examining these remarks, namely :—

Admit facts as proof against facts, and let inferences stand against inferences; but no plain truth can be overthrown by an inference. This must be allowed, unless the position be taken that the *less* disproves the *greater*, which, of course, cannot be.

Respecting inferences, I adopt the following from Dr. A. Carson, namely :—

An unnecessary inference is without authority.

I. WHAT DOES GOD'S WORD TEACH CONCERNING THE SABBATH? We should remember that the *Author* of the Bible is the Supreme Ruler of

the universe ; therefore the *teachings* of the Bible define our obligation to the highest authority. In it we are taught that,

1. God made the world in six days.
2. He rested on the seventh day.
3. He blessed, sanctified, or hallowed, the seventh day.
4. He commanded that the seventh day be kept holy.

These are declarations of the word not to be denied, nor doubted. Let us examine them separately.

It is a fact that God made the world in six days, also that he rested the seventh day ; and these declarations *will forever remain facts*. They can never, in the untold ages of eternity, be any less truths than on the day when God finished his work and rested. God's rest, or Sabbath, was on the seventh day, and the seventh can never cease to be the Sabbath, or rest-day, of God, even as it can never cease to be a fact that God rested on the seventh day. From these declarations we draw the following

CONCLUSION :—The Sabbath institution is based on fixed and unalterable facts, which, from their bearing, must be removed in order to remove, abolish, or change, the Sabbath ; which is, of course, impossible.

In the account of the creation week, we are told that God made the world in six days, therefore *he did not rest on any other day* than the seventh ; and as it will always remain a fact that he rested on the seventh day, so it can never become a fact that he rested on any other day. Hence, as the seventh day can never cease to be the rest-day, or Sabbath, of the Lord, so no other day can ever be-

come his rest-day, or Sabbath ; from which facts we draw another

CONCLUSION :—The Sabbath institution is unalterably fixed to the seventh day.

God blessed and hallowed the seventh day ; and it cannot cease to be a fact that he blessed and hallowed the seventh day, so it must remain a sanctified day, unless it can be shown to be also a fact that God has *removed* or *withdrawn* the sanctity from it. But the fact of its having been sanctified is a plainly revealed truth—an express declaration of the infallible word. Is it also plainly declared in the word that God has removed the blessing and sanctity from the seventh day ? *It is not.* And there is not a passage from which even an inference to that effect could be drawn ; but were there such a passage, the inference would not be admissible, inasmuch as an inference cannot destroy a plain declaration. From these truths, I expect all to concur in the following

CONCLUSION :—The seventh day is still the blessed, hallowed, sanctified, rest-day of Jehovah.

When God *rested* the seventh day, it became his Sabbath ; he *sanctified* it, and it was thenceforth his *holy Sabbath* ; and the *commandment* was given to *keep it holy*.

Here we have presented another fact ; and it will always remain a fact that God commanded the observance of the seventh day. Will the obligation to keep it holy also remain as long as the fact remains that God so commanded ? It surely will unless it can be shown to be equally a fact that he has *annulled* or *revoked* the commandment. But the fact that its observance was commanded, is very plainly revealed in the word. Does the word of God also plainly state that the commandment has

been repealed? *It does not*; but its repeal has been *inferred* from certain texts which certainly do not state in plain terms that it has been repealed, nor do they contain anything resembling a repeal. But the commandment is a plainly expressed precept, and the inference is therefore inadmissible. And the inference is not only unnecessary, but in opposition to many scriptures showing the perpetuity of the law.

It will be admitted that commandments or laws, as they impose obligation, should be most definitely and clearly stated. Any ambiguity or vagueness of expression in a law is inexcusable, necessarily leading to confusion and injustice. And it is just as necessary to a correct understanding of the obligation we are under to the lawgiver that the *repeal*, or *amendment*, of a law should be plainly stated, as that the original enactment should be. The commandment enforcing the observance of the seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced.* Hence we can have no hesitation in adopting the following

CONCLUSION:—The requirement to remember the seventh day, or Sabbath, to keep it holy, is still binding on man, as are the other precepts of God's holy law.

Isa. 56 : 2.—Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

II. WHAT DOES THE NEW TESTAMENT TEACH CONCERNING THE FIRST DAY OF THE WEEK?

- As no argument is drawn directly from the Old

Testament in favor of the first day or its observance, we have only to examine the testimony of the New. The phrase "first day of the week," is used *eight times* in the New Testament: by Matthew and Luke once each, and by Mark and John twice each, all referring to one and the same day—the one next succeeding the crucifixion; once in Acts, and once in 1 Corinthians. The following are the texts:—

Matt. 28 : 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

Mark 16 : 2. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

Verse 9. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke 24 : 1. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

John 20 : 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher; and seeth the stone taken away from the sepulcher.

Verse 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Acts 20 : 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

1 Cor. 16:1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

By an examination of the contexts of these passages, it will be seen that there is no obligation, either expressed or implied, to observe, in any manner, the first day of the week. But inasmuch as it has been supposed that there were some *extraordinary coincidences* connected with that first day spoken of by the evangelists, I will here present their testimony, and show, by a comparison, its intent and harmony:—

Luke 23:56; 24:1-11. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and *they believed them not.*

Mark 16 : 9-11. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. *And they, when they had heard that he was alive, and had been seen of her, believed not.*

Luke 24 : 12. Then arose Peter, and ran unto the sepulcher ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John 20 : 3-10. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulcher. And he, stooping down and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed ; for as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Luke 24 : 13-16. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him.

Here follows their relation of the events connected with his crucifixion, and his exposition of

the prophecies, till they drew near to their own home.

Verses 28-35. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Mark 16: 12, 13. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; *neither believed they them.*

Luke 24: 36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

John 20: 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Mark 16: 14. Afterward he appeared unto the eleven as they sat at meal, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Now we have the testimony before us, and the

queries arise, Does it contain any evidence that the day was, or was to be regarded as, a Sabbath? or, that the disciples in any way observed it as the Lord's day, or day of the resurrection? or, that the meeting of the Saviour with them gave a warrant for the future observance of that day?

In regard to the first question, the reading of the testimony must be sufficient to satisfy all that there is no intimation that it was thenceforth to be regarded as a Sabbath, or as a day in any wise to be observed.

On the others, let us briefly examine the testimony.

1. It was evidently not designed to be observed as the day of the resurrection; for the Holy Spirit, under whose influence the gospels were written, has not recorded it as a fact that he rose on the first day of the week, but only that they came to the sepulcher early on the first day of the week, and he was not there.

2. That they did not observe it in honor of the resurrection, as is often claimed, is evident from the fact that they did not believe that he was risen. The record presents the following points: After his resurrection, he appeared first to Mary, who returned and told it to the apostles, but they did not believe her. Toward the close of the day, he was manifested to two of the disciples, at a village upward of seven miles from Jerusalem, who returned to Jerusalem and found the eleven and told them that they had seen the Lord; but they did not believe them. While they were yet speaking, Jesus himself stood in their midst. John says it was "*at evening,*" by which we understand that it was just at, or very near, the close of the day. Luke and John agree that he pronounced the ben-

ediction, Peace be unto you, which is supposed to convey a warrant for first-day observance. Thus Justin Edwards, in the Sabbath Manual, page 104, says, "On that first day he not only met with the disciples—a thing which we have no account of his doing, after his resurrection, on the seventh day—but he blessed them in their meeting, saying, 'Peace be unto you,'—evidently approving of what they were doing." But Mark, whose brief account is parallel with that of Luke, further says that he proceeded to upbraid them with their unbelief, and hardness of heart, because they did not believe that he was raised—they not even believing the word of them that had seen him. This does not look much like celebrating his resurrection, or like a divine approval of such celebration. And what were they doing? Mark says, "They sat at meat." On this text, the Comprehensive Commentary says, "He appeared to them as they sat at meat, which gave him an opportunity to eat and drink with them, for their full satisfaction;" and Dr. Barnes remarks: "The word *meat* here means food or meals; as they were reclining at their meals." By referring to Acts 1:13, we find that they "abode" together; so it is not to be wondered at that they were found together at that time, as their residence was at that place, and they were partaking of their meal. By this it will also be perceived that they did not meet for fear of the Jews, as has been inferred from John 20:19; but that they *shut the doors* where they were *for fear of the Jews*. That there is nothing in the gospels to favor the observance of the first day of the week must be admitted by every candid mind.

Two other passages in the New Testament mention the first day of the week. On these is

founded the argument for what has been termed "*apostolic preference.*" But the argument would never have been claimed on the authority of these alone. It is first claimed that the actions of Christ and his apostles, on that first day of his resurrection, warranted its observance, and then these texts are offered to show that their practice was in accordance with that warrant; but the testimony clearly shows that *no such warrant exists in the gospels; therefore, these texts must sustain the whole burden of Sunday proof.* Now I would ask, What sanctity was conferred on the first day of the week by the meeting of the church at Troas on that day to break bread? or, Does that one act of that one church bind all the churches, in all time, to that custom, without even an intimation being given that such was the custom or practice of that church? Surely that would be drawing a great conclusion from small premises. So in 1 Cor. 16: 2, we find nothing in the record to show a custom of the church, or to show that it was to be followed by other churches. In neither text is there any reference made to a Sabbath, or to sacred time, or anything to show that that day was to be regarded in any different light from any other working day. Mr. Morton gives *eleven* translations on the expression, "by him," in 1 Cor. 16: 2, showing that it signifies *by himself—at home.* In these he gives the testimony of *nine* languages, including Greenfield's definition of the Greek words, all conveying the same idea, "with one's self: *i. e.*, at home." And Justin Edwards, in his notes, gives the same definition.

The term Sabbath, Sabbath day, or sabbath days, occurs sixty times in the New Testament; in Matthew ten times, in Mark eleven times, in

Luke eighteen times, in John eleven times, in the Acts nine times, and in Colossians once.* - All the cases of its occurrence in the gospels refer to the use of the term prior to the crucifixion of the Saviour, except the Sabbath that succeeded the crucifixion—the one on which he rested in the grave. All the cases of its occurrence in the Acts (except chapter 1:12—Sabbath-day's journey) refer to times and events subsequent to the crucifixion, in the history of a period of about fifteen years—from A. D. 45 to A. D. 60. And it is so used at that date as to show that, *in the gospel dispensation, and in the gospel record, THE SABBATH IS THE TITLE OF THE SEVENTH DAY.*

A careful examination of the testimony here presented will enable you better to appreciate the comparison of the claims of the two days, as given on page 32. And it must be admitted, as there stated, that everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day—is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day; no institution—no sanctity—no commandment—no penalty. Reader, are you, or do you desire to be, “followers of God, as dear children”? Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following

CONCLUSION:—No obligation exists to observe in any manner, as a rest-day, or holy day, the first day of the week.

But it has been shown that we *are* under obligation to observe the seventh day; and as the observ-

*We have shown, pages 11-14, that this text does not refer to the weekly Sabbath.

ance of the first day infringes upon the commandment of God which enjoins the observance of the seventh day, and interferes with such observance, all who bow to the authority of the word must also admit this

CONCLUSION :—It is wrong to keep the first day of the week, or to give it the honor, place, or title of the Lord's day, or Sabbath of the Lord.

Matt. 15 : 7-9. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips ; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

III. THE WISDOM OF THE WORLD ; OR THE OPINIONS OF LEARNED MEN. The opinions and practices of learned men are often presented as an argument in favor of anything popular, and especially Sunday-keeping. But they should certainly never be urged upon a point where the testimony of the Bible is so direct and explicit as it is upon the subject of the Sabbath ; nor, indeed, upon any point, as the word is directly opposed to any human dependence. God has chosen the weak to confound the mighty, and the foolish to confound the wise. That which is hidden from the wise is revealed unto babes. The Lord says, " Ye have ploughed wickedness, ye have reaped iniquity ; ye have eaten the fruit of lies ; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10 : 13.

It is perfectly safe to follow only that which is certainly right. But the great and wise of earth are not certainly right, inasmuch as there is no agreement among them. On examining their positions, we are struck with their contradictions and confusion. Were

the subject really intricate, we should look for much light to be elicited by so great efforts of so much learning; but where so much confusion exists, while the truth itself is clear and plain, it is to be feared that the effort with many is to evade, rather than to learn, the truth.

WM. TYNDALE.—We be the lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or, we may make every tenth day holy day, only if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition.

BISHOP CRANMER.—The Jews were commanded in the Old Testament to keep the Sabbath day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday, and some other days, as the magistrates do judge convenient.—*Catechism*.

JOHN BROWN, in his Bible Dictionary, contradicts the above, as follows:—

In honor of his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. The first day was observed by Christians, as their Sabbath, for almost sixteen hundred years without having their practice so much as questioned; nor have any arguments against its observance been since adduced which are worthy of notice.

That the following is reasonable and just, all will admit:—

W. NEVINS, D. D.—It is very true that the Sabbath is done away in the *practice* of many, but I know of no

precept doing it away. The *subject* may have done it away, but the *Lawgiver* has not. Now I very much question the right of a subject to do away a law. I can show any one who wishes to see it the *enactment* of the law of the Sabbath. I can tell him *when* it was enacted, under what circumstances, and in what language. But can any point to the repeal of the law? *When* was it repealed? *Where* is the account of it?

Now for *repeal*, let us substitute *change*, and apply the above test of a "D. D." to the following from an "LL. D."

THOS. DICK, LL. D.—The celebration of the work of creation is not the only, nor the principal, exercise to which we are called on the Christian Sabbath. Had man continued in primeval innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery effected by the Redeemer of mankind. And, for this reason, the Sabbath has been changed from the seventh to the first day of the week.

DR. DWIGHT, who advocated a change, wrote as follows :—

It could be altered only by divine appointment. The same authority which instituted the Sabbath, appointed, also, the day on which it was to be holden; and no other authority is competent to change either in any degree. If, then, we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation; and is now religiously to be observed by all the race of Adam.

Compare this with the following admission :—

PROT. EPIS. CHURCH.—The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no scriptural

direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles.—*Explanation of Catechism.*

Another D. D. writes as follows :—

DAVID BOGUE, D. D.—The fourth commandment does not determine the particular day. That was determined, under the law, by another precept.

But a Bishop meets him with the following contradiction :—

BISHOP HOPKINS.—“ On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it.” Now, that there cannot, in these words, be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath *then* when he rested ; but he rested precisely on the seventh day after the creation ; therefore, that very seventh day did God sanctify, and so made it the beginning of all ensuing Sabbaths.

No one, who reads the commandment with any care, and respects its authority, can make the following statement :—

ENCYCLOPEDIA OF REL. KNOWLEDGE.—It cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell, and with no apparent reference to the creation of the world.

The following is from equally high authority ; and as the Israelites were not required to keep *two weekly Sabbaths*, and therefore the Sabbath pointed out by the falling of the manna was the same that was enforced by the commandment, the Union contradicts the Encyclopedia.

AM. S. S. UNION.—The commandment which stands fourth in the order of the decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The commandment is of universal and perpetual obligation.—*Bible Dictionary*.

The following is an acknowledgment that there is no Scripture authority for the change.

ADAM CLARKE, D. D.—It seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world.—*On Matt.* 12: 8.

But a "Pres." meets the "Dr." with the following rebuke :—

PRES. HUMPHREY.—No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker.

And yet, Pres. H. dared to expunge the "*seventh day*" from the law of Jehovah, and insert the "*first day*" in its stead ; thus setting aside the institution of the rest-day of God.

Let the following statement of a great historian also be brought to the above test of Pres. H.'s :—

EUSEBIUS.—All things whatsoever that it was the duty to do on the Sabbath, these *we have transferred* to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath.

DR. SCOTT.—The change from the seventh [day] to the first appears to have been gradually and silently introduced.

Only among the Catholics there is unity of faith of all who teach the observance of first-day. The following testimonies will show their teachings:—

DR. TUBERVILLE.—It (Sunday) is a day dedicated by the apostles to the honor of the Most Holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the Holy Ghost on a Sunday, &c., and therefore is called the Lord's day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.—*Douay Catechism*.

DR. CHALLONER.—The Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1 : 10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandment. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20 : 7. And Paul (1 Cor. 16 : 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea, but neither the one nor the other tells us that this first day of the week was to be, henceforth, the day of rest, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church; and therefore those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion, since Sunday and holy days all stand upon the same foundation; viz., the ordinance of the church.—*Cath. Chris. Instructed*.

As many reverence the name "Sunday," it may gratify their feelings to learn its origin from the following high authority:—

AM. S. S. UNION.—Sunday was a name given by the

heathen to the first day of the week, because it was the day on which they worshiped the sun.—*Bible Dictionary*.

The following is intended as a decisive strike against the Sabbath of the commandment—the seventh day:—

PRES. BOARD OF PUBLICATION.—It is perfectly plain from the several passages we have collated, that the apostle enjoined and observed the first day of the week as sacred to religious assemblies for Christians; and as plain that he reprov'd as sinful the observance of Jewish times. The term "days," therefore, in the epistle to the Galatians, and "holy day," and "Sabbath days," in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh-day Sabbath, which, as the servant of God, he disowned and forbade.—*Tract No. 128*.

But a D. D. meets it with a still more decided rejoinder:—

DR. EDWARDS.—So in the second chapter of Colossians. . . . The sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, is *wrong*.—*Sab. Man.*, pp. 135, 136.

But the climax of contradictions is the following:—

DR. DWIGHT.—The blessing, also, and the sanctification were annexed to the Sabbath day, and *not to the seventh*.

Compare the above with

GEN. 2 : 3.—And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

Comment is needless. Against learning or learned men, as such, I have nothing to say. But if education served men no better purpose on other points than it has many of the writers here quoted on the Sabbath question, it would truly be a vain and useless thing. Their learning, no one will question; of their honesty, I shall say nothing. But I shall leave it for their friends and admirers to decide whether Dr. Bogue was more learned than Bishop Hopkins; or the Encyclopedia of Religious Knowledge is more reliable than the American Sunday-School Union; or Dr. Brown more reliable than Bishop Crammer; and whether Dr. Dwight ever read the second chapter of Genesis and the twentieth chapter of Exodus!

It will be perceived, on examining the testimony of Catholics and Protestants, that a change of sentiment has been *gradually* produced, so that the Sabbath of the Lord has been opposed, or the first day enforced, by altogether different methods at different times. This would not have been the case if their views had been sustained by revelation. The advocates of the Sabbath always have appealed to the facts of creation, to the fourth commandment, to the teachings of Christ, and of the prophets and apostles. On the other hand, false ideas of honoring the resurrection raised a controversy respecting the relative claims of the Sabbath and the first day. A wicked Roman emperor thought a change necessary to separate the Christians from the Jews. A papal council pronounced a curse on those who kept the seventh day; and this universal hierarchy established the observance of first-day as the chief of all her feasts.

And so completely was the professed Christian world molded under these corrupting influences, that the reformers, in emerging from the darkness of Romanism, were content to let this subject rest on the authority of tradition and the will of the magistrates. And Protestants in general still make tradition, custom, the laws of the land, and the teachings of the learned, their only authorities on this subject.

Reader, remember that God's word is truth. It reveals the "words of knowledge," which are able to make you wise unto salvation through faith in Christ. The words of man are vanity—his wisdom is folly. His position, his acquirements, may qualify him to instruct his fellows in secular matters; but "TAKE HEED that no man deceive you" in reference to the word of God.

Prov. 19 :27.—"*Cease, my son, to hear the instruction that causeth to err from the words of knowledge.*"

Continued from second page of cover.

- THOUGHTS ON THE REVELATION. By Eld. U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 420 pp., \$1.25.
- LIFE SKETCHES OF ELDER JAMES WHITE AND MRS. E. G. WHITE, with portraits. 416 pp., \$1.25.
- THE SANCTUARY and the 2300 days. By U. Smith. Bound, \$1.00; paper, 30 cts.
- THE NATURE AND DESTINY OF MAN. By U. Smith. 384 pp., bound, \$1.00.
- THE GREAT CONTROVERSY between Christ and his angels, and Satan and his angels. By Mrs. Ellen G. White.
- VOLUME 1. Old Testament History. \$1.00.
- “ 11. Life and Ministry of Christ. \$1.00.
- “ 111. Lives of the Apostles. \$1.00.
- THE LIFE AND PUBLIC LABORS OF WM. MILLER \$1.00.
- LIFE OF ELDER JOSEPH BATES. Tint paper, \$1.00.
- THE CONSTITUTIONAL AMENDMENT. W. H. LITTLEJOHN *vs.* *Christian Statesman* on the Sabbath. \$1.00.
- LIFE OF CHRIST AND HIS APOSTLES (eight pamphlets). By Mrs. E. G. White. 90 cts.
- THE BIBLE FROM HEAVEN. 30 pp., 80 cts.
- SABBATH READINGS FOR THE HOME CIRCLE. A choice collection of moral and religious reading. In four volumes, each, 61 cts.
- THE SONG ANCHOR. A popular collection of songs for the Sabbath-school and praise service. 164 pp., 35 cts. Bound in Muslin, 50 cts.
- TEMPERANCE AND GOSPEL SONGS. A new collection of stirring songs. Very popular among temperance workers. 50 cts.
- SONG ANCHOR AND TEMPERANCE SONGS combined. In Muslin 80 cts; board, 60 cts.
- BETTER THAN PEARLS. A collection of hymns and tunes for use in tent meetings and praise service. In Muslin 40 cts; board 30 cts.
- PEARLY PORTALS for the Sabbath-school. The music in this work is new. The words from the best authors. 35 cts.
- THOUGHTS ON BAPTISM. By J. H. Waggoner. Flexible cloth, 35 cts.; paper, 25 cts.
- A WORD FOR THE SABBATH. (Poem) 30 cts. Pamphlet, 15 cts.
- FACTS FOR THE TIMES: Valuable Extracts, 25 cts.
- OUR FAITH AND HOPE: Sermons on the Second Coming of Christ. By James White. 25 cts.
- THE ATONEMENT. By Eld. J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 25 cts.
- REPUTATION OF THE AGE TO COME. By J. H. Waggoner. 20 cts.
- THE NATURE AND TENDENCY OF MODERN LITURGICALISM. By J. H. Waggoner. 20 cts.
- THE MINISTRATION OF ANGELS; and the Origin, History, and Destiny of Satan. By D. M. Canright. 20 cts.
- THE SPIRIT OF GOD: Its Offices and Manifestations. By J. H. Waggoner. 15 cts.
- THE THREE MESSAGES OF REVELATION 14. By J. N. Andrews. 15 cts.
- COMPLETE TESTIMONY OF THE FATHERS concerning the Sabbath and First Day of the Week. By J. N. Andrews. 15 cts.
- THE MORALITY OF THE SABBATH. By D. M. Canright. 15 cts.

THE TWO LAWS as set forth in the Scriptures of the Old and New Testaments By D. M. Canright. 15 cts.

REDEEMER AND REDEEMED. By James White. 10 cts.

CHRIST AND THE SABBATH. Or, Christ in the Old Testament and the Sabbath in the New. By James White. 10 cts.

THE SEVEN TRUMPETS; an Exposition of Rev. 8 and 9. 10 cts.

REVIEW OF BAIRD'S TWO SERMONS ON the "Christian Sabbath. By J. H. Waggoner. 10 cts.

AN APPEAL TO THE BAPTISTS, from the Seventh-day Baptists, for the restoration of the Bible Sabbath. 10 cts.

THE SAINTS' INHERITANCE. By J. N. Loughborough. 10 cts.

BIBLE SANCTIFICATION. By Mrs. E. G. White. 10 cts.

THE REJECTED ORDINANCE. By W. H. Littlejohn. 10 cts.

THE POSITION AND WORK OF THE TRUE PEOPLE OF GOD. By W. H. Littlejohn. 10 cts.

THE TRUTH FOUND. The nature and obligation of the Sabbath. By Eld. J. H. Waggoner. 10 cts.

VINDICATION OF THE TRUE SABBATH. By J. W. Morton. 10 cts.

MATTHEW TWENTY-FOUR. By James White. 10 cts.

THE HOPE OF THE GOSPEL. By J. N. Loughborough. 10 cts.

SERMON ON THE TWO COVENANTS. By J. N. Andrews. 10 cts.

MILTON ON THE STATE OF THE DEAD. 5 cts.

FOUR-CENT TRACTS: Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress; S. D. Adventists—The Two Thrones—Sunday Law—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—Tithes and Offerings—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Scripture References.

THREE-CENT TRACTS. The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—The End of the Wicked—The Spirit of Prophecy—The Millennium—Signs of the Times—Sabbaton.

TWO-CENT TRACTS: The Law and the Gospel—God's Memorial—Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code Not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons for Sunday-keeping Examined—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—The First Message of Rev. 14.

ONE-CENT TRACTS: The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—100 Bible Facts upon the Sabbath—Brief Thoughts on Immortality—Which Day?—Is the End Near?—Can We Know?—The Sinner's Fate—Is Man Immortal?—The Law of God—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before.

OTHER LANGUAGES.—The Association also publishes works on some of the above-named subjects in the German, French, Danish, Swedish, and Holland languages.

Any of the foregoing works will be sent by mail to any part of the United States, post-paid, on receipt of the prices above stated. Full Catalogues sent free, on application.

Address,

**PACIFIC PRESS, Oakland, Cal.
Or Review and Herald, Battle Creek, Mich.**

Questions
on the
Sealing Message

BY H. B. LINDGREN



The
Prophetic Gift
in the
Gospel Church

There could have been none other than the author of this excellent Discourse, Dr. L. A. Torrey, his long association with the gift of prophecy, as most fully borne out by E. C. Walker, his long and close personal acquaintance with him, and the personal knowledge of that gift in his own mind. The first part of the book deals with that gift, its nature, its workings, its history, its present, its future, and its place in the church. The second part, which is the most valuable, is a full and complete history of the gift of prophecy in the church, from the time of the apostles to the present. It is a most interesting and valuable work, and one that every Christian should read. It is published by the American Bible Society, New York, and is available in English and French. The price is \$1.00 per copy.

Fragen *Lie*
siegender *Botenlast*
Questions on the
Sealing Message

I
 When did the Adventists obtain
 the light on the Sealing Message?

*Wann haben die Ad-
 ventisten das Licht
 von der siegenden Bot-
 schaft bekommen?*

II
 When did the Sealing work begin?

III
 Will any who have died in the
 faith since 1848, when that mes-
 sage was received, be reckoned
 with the 144,000?

*Wann irgend eine
 mit der 144,000
 zusammengekommen
 die seit 1848 im
 Glauben gestorben
 sind?*

and
ein Traumbild
An Impressive Dream

and a
Picture of a Tribulum
with explanation, etc.

PRICE TEN CENTS

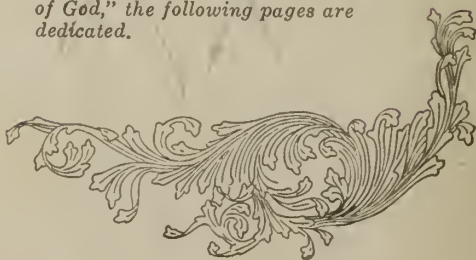
*In orders for more than one copy, remit
 money order or bank draft*

1916

By J. N. LOUGHBOROUGH
LODI, CALIFORNIA *Route 4, Box 13*

Dedication

TO those who, trusting only in divine aid, are seeking to obtain the condition described in Rev. 14:5, "In their mouth was found no guile: for they are without fault before the throne of God," the following pages are dedicated.



PREFACE

THE presentation of the following pages to our people, I deem to be in harmony with what is stated in "Testimonies for the Church," volume 7, page 288: "As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. The record of His wonderful dealings with His people," etc.

Of the benefit to be derived from the bringing of such things to the attention of our people, we read from the pen of Sister E. G. White, in the *South African Missionary* of February 20, 1911, "We have nothing to fear from the future, except we shall forget the way the Lord has led us, and His teachings in our past history."

In reference to the subject matter of this book—the *sealed 144,000*—I have been greatly moved by the Spirit of God to write and publish the facts as to how the *sealing message* was obtained—not only from the Bible, but by direct instruction in visions of Sister E. G. White; also as to how the message was received and taught by our ministers and people down to the year 1894, when the "new light" theory found its advocate in one who afterwards apostatized from the faith, and died without seeing the fulfillment of his expectation

that he would live to the end of time, and hence be one of the 144,000. His claim was that later testimonies of Sister White taught that all the 144,000 would be made up of those who had never died.

When I found that some were teaching that "all of the 144,000 who will be *sealed* are now living," I thought it time that some one should speak, and show that it is not the manner of God's prophets to make positive statements at one time, and afterwards teach entirely contrary to them. Such surely was not the course of Bible prophets. The whole of this "new light" is produced by taking words out of their connection, and away from the things of which they are spoken, and giving them a general application, as you will see when we come to the analysis of the matter.

I presented the substance of this tract in two discourses on the Stockton camp ground. Those who heard the discourses, requested that it might be published, so that they could have the reading of it. As the subject is one on which there is some controversy, I thought our publishers would not wish to print the matter in their papers, or take the responsibility of publishing it in any form. So I have decided to bring it out as a small book, to be obtained through the mail, from the author. I first thought I might get it into a five-cent pamphlet; but since revising for print, and enlarging, I find that five cents would not pay the expense of printing and postage. So I have placed the price at *ten cents*, with the promise

to the Lord that all that may accrue from sales, after tithing, shall be divided between Eastern city work and foreign missions. May the Lord make the reading of the book a blessing, even as the searching out the copy for the same, in the past few months, has been to the author,

J. N. LOUGHBOROUGH.

Lodi, California, July 1, 1916.

2012 by [unclear] [unclear]
[unclear] Extract [unclear]

"*T*HE time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . . Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—"Testimonies," volume 5, page 81.

THE SEALING MESSAGE

BEFORE me are three questions which I am requested to answer:

FIRST: When did the Adventists obtain light on the sealing message?

SECOND: When did the *sealing work* begin?

THIRD: Will any of the people of God who have died since 1848, in the message, be reckoned with the 144,000?

AS to the first question, we note that in 1845, some of the Adventists began the study of the third angel's message of Rev. 14: 9-12. They saw clearly that the observance of the seventh-day Sabbath was included in the keeping of all the commandments, as set forth in that message. Of the study of the message, we read in a statement from Sister E. G. White, in "Testimonies for the Church," volume 1, pages 78, 79. The statement relates to the situation in 1846, and onward, and reads: "When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Rev. 14:

9-12. The burden of our testimony as we came before the people was, that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see [the *now* was 1868, when volume 1 was first published], that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

"God by His Holy Spirit let light shine forth upon His servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world."

Although, down to the year 1848, our people had clear light on the different features of the third angel's message, their attention had not been especially called to the *sealing message*. They did believe that, according to Rev. 14: 1-5, there would be 144,000 to stand redeemed

on Mount Zion. This company was also mentioned by Sister White in her first vision, recorded in "Experience and Views," old edition, page 12. But they had not as yet studied the light on the *scaling* of the 144,000.

As we shall see, it was at the time of the conflict of the nations of Europe, in the early months of 1848, that light came to this people respecting the *scaling message*. In a brief consideration of that conflict, its cause and development, we shall see how the light on the message was obtained. In the "Library of Universal Knowledge," page 536, we read of that conflict in 1848: "That revolution was caused by the French people demanding a republican form of government from under Louis Philippe; and for a time, there was republican form, the revolution contagion spreading temporarily over most of the continent of Europe."

From the time of the Reign of Terror in France, the desire of the masses was, to secure for the people a greater control of the government, and to satisfy the craving of the people for national life — in fact, to have a true government of the people, for the people, and by the people. Through the working of the papacy, a Bourbon, Louis Philippe, had been placed upon the throne, and it seemed to be an impossibility to induce the pope to submit

to any government but that of his own devising. See Robinson's "Western Europe."

The situation caused animosity not only against Louis Philippe, but also against the pope, who was upholding the Bourbon ruler. At last, the pent up feelings burst forth in a conflict, as sudden in its developments as the bursting forth of a volcano. From facts stated in the public prints of the time, it would seem that Louis was not aware of the intensity of the feeling against his rule; for on the twenty-first of February, 1848, he said to his cabinet, "I was never more firmly seated in the empire of France than I am to-night." The next day, he had a review of his soldiers. After the parade, the soldiers, with guns stacked, were resting on the ground, when a little lad with a tricolored flag in his hand climbed upon a cannon. He waved the flag in the air, shouting: "*Down with the pope! DOWN WITH THE POPE!*" Probably this was what he had heard talked at home. The soldiers caught up the same, which, with increasing vigor, was passed up and down the line, and finally with the addition, "*and down with the king.*"

Concerning the sudden outbreak of that rebellion, we read in Robinson's "Western Europe," chapter forty:

"The gathering discontent, and demand for

reform, suddenly showed their full strength and extent. It seemed for a time as if all western Europe was about to undergo as complete a revolution as France had experienced in 1789. With one accord, and as by obeying a preconcerted signal, the liberal parties in France, Italy, Germany, and Austria, during the earlier months of 1848, overthrew or gained control of the government, and proceeded to carry out their program of reform in the same thoroughgoing way in which the National Assembly in France had done its work in 1789. The general movement affected almost every state in central Europe.

"On February 24, 1848, a mob attacked the Tuileries. The king abdicated in favor of his grandson. But it was too late. He and his whole family were forced to leave the country. The mob invaded the assembly, as in the Reign of Terror, crying: 'Down with the Bourbons, old and new! Long live the republic!'"

Of this revolution of 1848, and its sudden checking up, Horace Greeley said, in the *New York Tribune*, "It was a great wonder to us politicians what started so suddenly that great confusion in Europe; but a greater wonder still, what so suddenly stopped it."

I have a copy of a testimony given to Sister White in 1852, in which reference is made to

the war of 1848. This was found among Brother Bates's papers, after his death. In it are these words: "That desire was, to dethrone kings; but that could not be, for kings must reign until Christ begins His reign. I saw in Europe, just as things were moving to accomplish their designs, there would be a slacking up once or twice. Thus the hearts of the wicked would be hardened. But the work will not settle down (only seem to), for the minds of their kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. I saw all minds intently looking and stretching their thoughts on the impending crisis before them."

There was one slacking up after the revolution of 1848. In the present war, beginning in 1914, is manifest on a still larger scale the determination to overthrow kings and rulers, and a still greater intensity in watching, than in that revolution of 1848. The testimony seems to indicate a second slacking up before the final conflict of the nations shall come.

Of that outbreak in Paris, we have read already that Louis Philippe and his entire family fled from France. The fury of the mob was such that he feared for their lives, and accomplished their escape by placing his family in a coach, while he disguised himself in the

driver's clothes, and in the twilight passed unrecognized through the gates of Paris, thus effecting his flight to England.

From a pamphlet entitled "The Seal of the Living God," published by Elder Joseph Bates, dated January 1, 1849, we gain some facts as to that 1848 revolution, and the reception of the light on the *sealing message*. On page 45 we read, "The public journals have stated that on the twenty-second of February last, France became disorganized, deposed their king, and burned up his throne, and himself and family fled to England for safety." On page 49, we read of the fury of that conflict: "See what a rushing and struggling has been and is going on among the people to overthrow the potentates of Europe; namely, Prussia, Hanover, Sicily, Naples, Venice, Lombardy, Tuscany, Rome, etc. See the account from the Boston *Times* of October 28, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominions, and of the insurrection and siege of that city for eight days, from the ninth of October; how they, in their work of slaughter, when they became victorious, tore up the railways, and demolished bridges, to stop all further intercourse. See also a similar state of things in Berlin under the king of Prussia." This gives us some idea of the re-

volt which broke out on the continent of Europe on February 22, 1848.

In the month of March of the same year, in Hydesville, Wayne County, New York, spirit rappings began in the home of the Fox and Fish family, which was moved to Rochester, New York, for more public investigation. For a time, these rappings were called "the Rochester knockings." The first-day Adventists then said, with great zeal: "This conflict in Europe will culminate in the battle of Armageddon, and the Lord is about to come. These spirit rappings are the spirits of devils, going forth to gather the nations to the battle of the great day of God Almighty." As our people had the light of the third angel's message and the Sabbath, and were confident that this truth must be proclaimed to the world, they could not accept the claim made by the first-day Adventists, that the Lord was about to come. Those people would say to the Sabbath keepers: "You had better give up your Sabbath message. You are too late with it. Join us in warning the world to get ready for the *immediate coming* of Christ."

Such was the situation in the summer of 1848. This led the Seventh-day Adventists to earnest, prayerful study for light. The Lord led their minds to the holding of the winds

(wars) and the *sealing work*, with a determination to find the meaning of the situation. They found, in their study of the Scriptures, that the seventh-day Sabbath was the *sign* of the living God, and the *seal* of His law. This newly received light from the word of God gave still greater force to the Sabbath message, and doubly assured them that this, as the *sealing message*, must be proclaimed to the world before the actual coming of Christ.

In Brother Bates's book, he refers to a meeting held in the home of Brother Otis Nichols, at Dorchester, near Boston, Massachusetts, on November 18, 1848, and says: "A small company of brethren and sisters were assembled in a meeting near Boston, Massachusetts. . . . We had made it [the manner of publishing the message] the subject of prayer at the Topsham conference meeting a little previous, and the way to publish not appearing clear, we [now] therefore resolved unitedly to refer all to God. After some time spent in prayer for light and instruction, God gave Sister White a vision."

Then he gives words which she spoke in the vision, which he copied down as she spoke them. From these words we quote the following: "He [God] was well pleased when His law began to come up in strength. That truth

[the Sabbath truth] arises, and is on the increase, stronger and stronger. It's the *seal*! It's coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!"

Next came words that spoiled the claims of the first-day Adventists that "the angels were no longer holding the winds of war and strife, but were letting them blow." The words spoken in vision were: "The angels are holding the winds. It is God that restrains the powers. The angels have not let go, for *the saints are not all sealed*. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because *the saints are not all sealed*. It [the trouble] is on the increase more and more; that trouble will never end until the earth is rid of the wicked. Why, they [the winds] are just ready to blow. There is a check put on *because the saints are not all sealed*. Yes, publish the things thou hast seen and heard, and the blessing of God will attend."

After coming out of this vision, Sister White said to her husband: "James, I have a message for you. Begin to print a little paper, small at first. Send it out *free*. The readers

will send you money to print it. It will be a success from the first. I saw from this small beginning it was like streams of light that went clear around the world."

In a vision given to Sister White at Rocky Hill, Connecticut, January 5, 1859, she had another view of the *sealing* work. This view, written by herself, is in "Early Writings," old edition, pages 29-31, and reads as follows: "I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands upward, and with a voice of deep pity cried, '*My blood, Father, My blood, My blood, My blood.*' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, '*Hold! Hold! Hold! Hold!* until the servants of God are sealed in their foreheads.' "

The explanation made to her by her attending angel was "that the four angels had power from God to hold the four winds, and that they were about to let them go, but while their

hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on *the remnant that were not sealed*, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them *hold, until the servants of God were sealed with the seal of the living God.*"

Being thus fortified with light from the Scriptures, and the testimony of the Spirit of God, those having the light of the third angel's message were shielded from these claims of the first-day Adventists, with their "new time message," and were filled with new energy to press forward with the third angel's message, being confident that the God whom they trusted would clear the way for this, the last message to the world, to accomplish its purpose.

SECOND QUESTION

When Did the Sealing Work Begin?

THE testimonies already quoted as to the reception of the *sealing message* by the Seventh-day Adventists is also good proof as to the time when the sealing began. The four winds of war were about to blow when that commotion among the nations of Europe broke out. The four angels had their commission to hold those winds of war, that the work of *sealing be not hindered*. "*A check was put on,*" so that the *sealing might advance*.

We will note other testimonies showing that the *sealing work* was going on at that time. In "Experience and Views," "Early Writings," old edition, page 35, speaking of what was then occurring, we read: "Satan is *now* using every device *in this sealing time* to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty."

From the same testimony, page 36, we read: "I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, *just now in this sealing time*. . . . Satan was trying his every art to hold them where they were, *until the sealing was past*, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. *God has begun to draw this covering over His people*, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

I will quote from a tract published in 1852, a vision given to Sister White, at the home of Brother Harris, at Centerport, New York, August 24, 1850: "I saw that Satan will work *now* more powerfully than ever before, for he knows that his time is short, and that the *sealing will soon be over*. And he will *now* work in every insinuation to get the saints off their guard, and get them to sleep upon present truth, and doubting it, so as to prevent their *being sealed with the seal of the living God*." We read in "Early Writings," "Experience and Views," page 49, old edition: "*The sealing time is very short, and soon will be over*. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."

It was because of these plain statements, that our people and ministers, down to 1894, believed and taught that *the sealing work had been going on since 1848*, and that the 144,000 were *being sealed*. I do not see how we could draw any other idea, from the testimonies we have quoted, than that *the sealing work had begun in 1848-1850*.

THIRD QUESTION

*Will any who have died in the faith since 1848,
when that message was received, be
reckoned with the 144,000?*

SOME persons, more especially since 1894, have claimed that none will be reckoned among the 144,000 but those who live until the second coming of Christ; and that this must be so, for according to Rev. 14: 3, 4, they are "redeemed from among men," and "from the earth." According to Daniel 12, there is a partial resurrection in the "time of trouble," just before Christ's second coming. We read: "At that time shall Michael stand up. . . . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Surely those who awake to everlasting life will be alive and "among men" when Christ comes.

If, in 1848-1850, persons were being *sealed*, we would naturally expect they would be of those wakened to everlasting life, and so be with the 144,000. Of this resurrection we read in "Early Writings," "Spiritual Gifts," old edition, page 145: "There was one clear place of settled glory, whence came the voice of God

like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was *to make* with those who had kept His law."

In "Spiritual Gifts," pages 145, 146, we read: "As God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, *Glory! Hallelujah!* Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai [*glorified*]. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image."

Of the same we read in "Testimonies for the Church," volume 1, page 59: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number [remember that the resurrected Sabbath keepers are then among the living saints], knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured upon *us* the Holy Spirit, and *our* faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

"The 144,000 were *all sealed* and perfectly united. On their foreheads were the words 'God,' 'New Jerusalem,' and a glorious star containing Jesus' new name. At *our* happy, holy state the wicked were enraged, and would rush violently up to lay hands *on us* to *thrust us into prison*, when *we* would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground."

If it be claimed that none will be numbered among the 144,000 but those who live until Christ's second coming, without tasting death, what about those Sabbath keepers who in 1848 to 1850 were being *sealed*? There are not a half dozen of those now alive who were then keeping the Sabbath. If they were then *sealed*,

they will be among those resurrected to eternal life at the voice of God.

There are some things connected with the case of Sister White that have a bearing on the matter of the 144,000. She is now at rest. But as reported in her first vision, "Experience and Views," is an account of what is to take place in the kingdom: "Zion was just before *us*, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. . . . As *we* were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and *we* shouted, 'Alleluia.' " It seems, however, that in this view of things to occur in the new earth, *she entered that temple*; for she said: "This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things *I there saw*, I cannot describe. . . . *I saw* there tables of stone in which the names of the 144,000 were engraved in letters of gold. After *we* beheld the glory of the temple *we went out*, and Jesus left us, and went to the city." From this we would surely conclude that in the new earth, Sister White would be one of the 144,000. *

On page 33 of "Experience and Views." old

*The use of "we," "us," and "our" includes Sister White.

edition, she speaks of what the angel told her while she was viewing Saturn: "I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if *you* are faithful, *you*, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.' " That surely looks like some of the 144,000 being of those who will have been raised from the dead.

Notwithstanding these facts in the testimonies presented, it is still urged by some, that what is said in "Great Controversy," page 649, shows that the 144,000 will be composed wholly of those who have never died. Let us see what is said, and the condition under which the said statement occurs. Here it is: "These having been translated from the earth, *from among the living*, are counted as 'the first fruits unto God and to the Lamb.' [The Sabbath keepers resurrected to eternal life will surely be among the living at Christ's second coming.] 'These are they which came out of great tribulation;' they have passed through the time of trouble such as never was since there was a nation." That trouble of the nations will be under the sixth plague; and it is at that time, according to Dan. 12:1, that the

partial resurrection will take place, bringing up the *sealed* Sabbath keepers. This will be when the *seventh plague* is yet to come. Of the situation at that time, we read in "Experience and Views," page 29: "These plagues enraged the wicked against the righteous; they thought that *we* had brought the judgments of God upon them, and that if they could rid the earth *of us*, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the *time of Jacob's trouble*. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God." We have already seen that this *glorification* takes place with the resurrected Sabbath keepers, as well as those who had not died, when God delivers the everlasting covenant on those who had honored Him by keeping His Sabbath.

Of this scene we read in "Spiritual Gifts," page 143: "I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death. . . . Satan wished to have the

privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had *kept His law, in the sight* of the heathen round about them; and Jesus would be honored by translating, *without their seeing death*, the faithful, waiting ones who had so long expected Him." Keeping the law "in the sight of the heathen" was in the sight of these inquisitors who had the decree to put them to death, and not to death in an ordinary sense, under calm conditions.

It is from this testimony, "*translating, without seeing death*," that the claim has been made that none will be among the *sealed* 144,000 but those who live until Christ's actual second coming. We see that the *death* they are saved from is the death permitted by the "papers circulated." Bear in mind that the resurrected Sabbath keepers are included among the *covenantees*. So they are to be translated at Christ's coming, without suffering the threatened death. By this decree, they are brought into "the time of Jacob's trouble." His trouble was the news that Esau was coming with four hundred armed men. Unless the Lord should aid him, it looked like death to him and his whole family.

There is another testimony from "Great Controversy," page 649, used by those who claim that none who have died in the message will be among the 144,000: "They have stood without an intercessor through the *final* outpouring of God's judgments. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst." This is what is said of the whole 144,000, and in part will be true of the resurrected Sabbath keepers; for they endure the time of Jacob's trouble. They are raised under the sixth plague, and see the *final outpouring* of God's judgments under the seventh plague, and are among those delivered from this decree of death.

In "Spiritual Gifts," pages 146, 147, we read still further of what will take place with the living resurrected and living Sabbath keepers, after the voice of God declaring the everlasting covenant, when the wicked were enraged against them: "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said

that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. . . . His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . . Those who a short time before would have destroyed God's faithful children from the earth, now witness the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God, we have waited for Him, and He will save us.' The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory? Then the living saints and the resurrected ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death, came up in im-

mortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated, were united, never more to part."

If there is still a doubt of the resurrected Sabbath keepers' being numbered with the 144,000, consider the following from Sister White's words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the exact words of the replies. Among other questions was this one: "Will those who have died in the message be among the 144,000?" In reply, Sister White said: "Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter." These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report.

THE NUMBER OF THE SEALED

THE query may now arise: "If the sealing message is to go to all the world with a Pentecostal power, and the earth to be lighted with its glory, and if, as recently stated by Brother Daniells, it is to result in 'millions' being prepared for Christ's second coming, is not 144,000 a small number to be *sealed*? It is only a fraction of one million." In His word, the Lord has spoken of those to be saved at His coming as a "little flock." Luke 12: 32. They are also a people who have been subject to a very rigid test. The prophet Daniel speaks of them: "Many shall be purified, and made white, and tried." Dan. 12: 10. Some translate this "*thoroughly tested*." It may be true in this case, "Many are called, but few are chosen." Matt. 22: 14. In "Testimonies," volume 5, page 136, published in 1881, we read, "The great proportion of those who now appear to be genuine and true will prove to be base metal." On pages 213, 214, we read: "Not all who profess to keep the Sabbath will *be sealed*. There are many even among those who teach the truth to others who will not receive *the seal of God in their*

foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. . . . By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. . . . Not one of us will ever receive *the seal of God* while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." On page 136 of the same volume we read: "Soon God's people will be tested by fiery trials, and the *great proportion of those* who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."

In "Spirit of Prophecy," volume 4, page 426, we read: "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partak-

ing of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls." The same is in "Great Controversy," page 609.

In "Testimonies," volume 5, page 216, we read: "The *seal of God* will never be placed upon the forehead of . . . the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive *the seal* must be without spot before God — candidates for heaven." On page 81 we read: "Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."

In volume 6, pages 400, 401, we read: "As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or

another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith."

Whatever may be true of the millions that will hear the third angel's message, the 144,000 seem to be a peculiar group, with peculiar characteristics, gathered in groups of 12,000 each, bearing the names of the twelve tribes of spiritual Israel, "without guile in their mouths," "without fault before the throne of God." They are not all Americans, nor all users of the English language; but they are "without spot, or wrinkle, or any such thing."

If, as lately expressed by Elder Daniells, the preaching of the message "prepares millions to be saved at the coming of Christ," and the Lord in compassion pardons the sins of ignorance in converted heathen who have not had the opportunities of those more enlightened, praise to His name. That does not excuse us who have had greater light, and might attain to one of the twelve groups of the *sealed 144,000*.

In the *Review* of May 22, 1889, Sister White said: "In a little while, every one who is a child of God will have *His seal* placed upon him. O that it may be placed upon *our fore-*

heads! Who can bear the thought of being forever passed by when the angel goes forth to *seal* the servants of God in their foreheads?"

Among the lacks on the part of professed Sabbath keepers, we read in "Special Testimonies for Ministers," No. 7, written September 10, 1896: "A curse is pronounced upon all who withhold their tithe from God. He says: 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house.' . . . God help us to repent. 'Return unto Me,' He says, 'and I will return unto you.' Men who have a desire to do their duty, have it laid down in clear lines in this chapter. *No one* can excuse himself from paying his tithes and offerings to the Lord." Of non-tithe-payers we read in volume 2, page 199: "They are withholding, and robbing God. . . . This is one reason that, as a people, we are so sickly, and so many are falling into their graves. The covetous are among us." In volume 3, page 398, we read: "There are but few who consider the binding claims that God has upon them to make it their first business to meet

the necessities of His cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means."

"But," you may say, "it is some time since those testimonies were written. Have not matters improved since that time?" During the year 1915, when the church treasurers were asked, "What proportion of your members pay tithes?" the reply was, "Not more than one half." Now are we to conclude that the half do not have anything during the whole year, or are they like a wealthy farmer who said to me, "When I have boarded and paid my farm hands, met the expense of my family, bought a new reaper and a new threshing machine, there is not much left on which to pay tithes"? In response to this, a brother who had embraced the truth from infidelity, and who thought the tithing system "*fine*," said: "You farmers will work a farm for *one half* or *one third* the crop for the use of the land. Now, when you have life, land, and all, from the Lord, to whom yourself and all things belong, you think one tenth of your income a heavy tax. *You must be very poor renters.*" Do we expect those who withhold the tithes, who the Lord says are "*robbers*," to have the *seal of the living God placed upon them?*

AN IMPRESSIVE DREAM

THE first work of Elder D. T. Bordeau and me in California, in 1868 and 1869, was in Petaluma, Windsor, and Piner District, five miles west of Santa Rosa. The ministers preached against us in all these places. Finally a noted Christian minister defiantly challenged us for a debate on the Sabbath question. This debate came off on March 29, 1869, at Piner.

We had been very anxious to start the work in Santa Rosa, the county seat of Sonoma County, and we prayed earnestly that the debate might open the way. The first day of the debate, there was a fair attendance from the city; but on the second day, as stated by the editor of the *Sonoma Democrat*, "everything that could go on wheels went to the debate." After the first day of the debate, Brother Bordeau and I had an earnest season of prayer that the Lord would make the next day tell mightily for His cause in California. And so it did. On the night of the twenty-ninth, the Lord was pleased to give me a very impressive dream. In the dream, we seemed to be endeavoring to get over a mountain,

and were making some progress in the ascent. Having gone a few hundred feet from the valley, we were confronted with an abrupt rise of high rocks before us, apparently fifty feet high, and as straight up as the side of a house. We saw at once that there was no way we could scale the obstruction. We looked to the left. There was a slanting slope up, but so smooth and glassy we concluded that to attempt to go that way would be a hard undertaking, and a failure. Just then a messenger appeared, and informed us that we had reached the height we were to ascend, and we would find a pathway around this difficulty and down into the valley to which we wished to go.

We followed the directions, and found that the perpendicular rock was like a high wall at our left, extending around the rock, and that on our right was a deep chasm. The path on which we were to go, while gradually descending, grew narrower and still narrower as we advanced, requiring constant care and watchfulness that no misstep be made, and we thus be plunged into the abyss at our right. There seemed also to be a foggy cloud before us, which prevented our seeing more than fifty feet ahead. As we advanced, the cloud moved on, so that our immediate pathway was clear and our progress undisturbed.

By and by, as is often the case in a dream, there was a sudden change in the scenery. We were down in the valley, and the misty cloud was up the hill on the pathway by which we had come. When and how we got through the cloud, I did not know; but the interpretation given to us was, that the Lord had come, and His people had been resurrected. There was a vast company of people in the valley, and they were getting aboard a long train of cars, on which all the framework seemed to be of the brightest nickel plate, more beautiful than any millionaire's car I ever saw.

Our train glided gently out of the valley with its happy load of passengers. We had gone only a short distance when we came into a broader valley, where seemed to be a railroad with four tracks. On three of these tracks were trains of cars which extended as far as the eye could reach, loaded with people whose faces shone with the glory of the Lord. The trains were so near together that one could step from one train to another as they passed along, for they all kept exactly even with each other. I saw Brother and Sister White passing from one train to another, greeting the redeemed saints from different states. As our train swung around onto the fourth track, and in line with the others,

Brother White exclaimed: "*And here comes the California train! We are all going to the city!*" At this I awoke, thrilled from head to foot by the thought that this was a token of victory for California. Not only was that debate the turning point in our first efforts in California, but since the infirmities of age creep on me, there has been much thought as to what was meant by Brother Bordeau and me going unconscious through that cloud, and coming out on the resurrection side.

Now a little history of my case: Two years ago, I was under doctor and nurse five days with pneumonia; last year, with pneumonia again, under doctor and nurse eleven days; this year, with a severe attack of *la grippe*, under doctor and nurse five weeks, and left in so feeble a condition that I venture to attend only one camp meeting this year, the one just past, at Stockton.

One day on the camp, a sister came to me, saying: "You will live till the Lord comes; for a sister told me that on one occasion, when Sister White was speaking in the Tabernacle in Battle Creek, Michigan, a number of ministers were on the platform, and you among them, when Sister White said, 'Some of you ministers will live until the Lord comes,' and pointing to you, said, 'And you, Brother

Loughborough, will be one of them.' " I replied to the sister, "It is the first I ever heard of it." She turned away, saying, "*Oh, these hearsays!*"

Words frequently come to mind that Sister White did speak to me in the winter of 1858. Brother White had a two-seated carriage and a span of horses that he used in visiting the churches in Michigan. He was necessarily detained by duties in the office of the *Review and Herald*, and he said to me, "You take the horses and carriage, and your wife and my wife, and visit the churches in Michigan." As we traveled from place to place, there was opportunity for much religious conversation. At one time, the conversation was on the situation when war against the Sabbath keepers would be so that they would have to hide away in desolate places. She looked at me most earnestly for a minute or more, and then said, "Brother John, the Lord has shown me that these early workers [meaning the ministers] who have labored and sacrificed for the building up of the cause will *all be laid away* before that time when the people will have to flee," or words to that effect. All the ministers then (1858) preaching the message are laid in their graves, except J. N. Loughborough. When I think that "all" does

not mean all but one, and think of the earnest look she gave me when she spoke those words, it seems to cut off the idea that I will live through all the decrees that will be passed against Sabbath keepers. Nevertheless, I hope to be among those who will be raised to everlasting life (Dan. 12:2), and see the Lord come, as set forth in this little book.

TIME OF THE PLAGUES

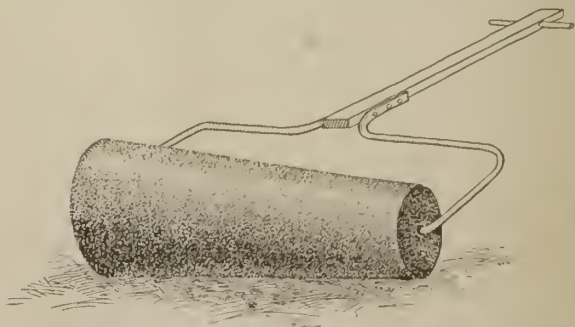
THE question is asked, "How much time is occupied by the seven last plagues?" The faith and teaching of the Seventh-day Adventists has ever been that it would be the space of one year. They based their faith on such texts as Rev. 14:19, 20, where this is likened to the treading of the wine press, comparing this with the wine press as set forth in Isa. 61:2; 63:3, 4. It is there called "*the day of vengeance*" and *the year* of the redeemed. Taking the acknowledged rule, the *day* would be *one year*. Some persons take the position that the pouring out of the plagues covers a period of many years. This seems to be refuted by the fact that under the fifth plague, the people are still suffering from the sores of the first plague. Rev. 16:10, 11.

During the time of these plagues, according to Rev. 15:6-8, there is no intercessor in the heavenly temple. The condition of the people of God in that time is thus set forth in "Great Controversy," page 620: "In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would

be overwhelmed; despair would cut off their faith, and they would not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment." It would hardly seem like the Lord's merciful dealing with His people to subject them to such a state for a series of years. Sister White does connect this period of no intercessor with those texts which speak of it as *day* and *year*; and often, in her exhortations to us, she has spoken of *the year* that we should stand without an intercessor.

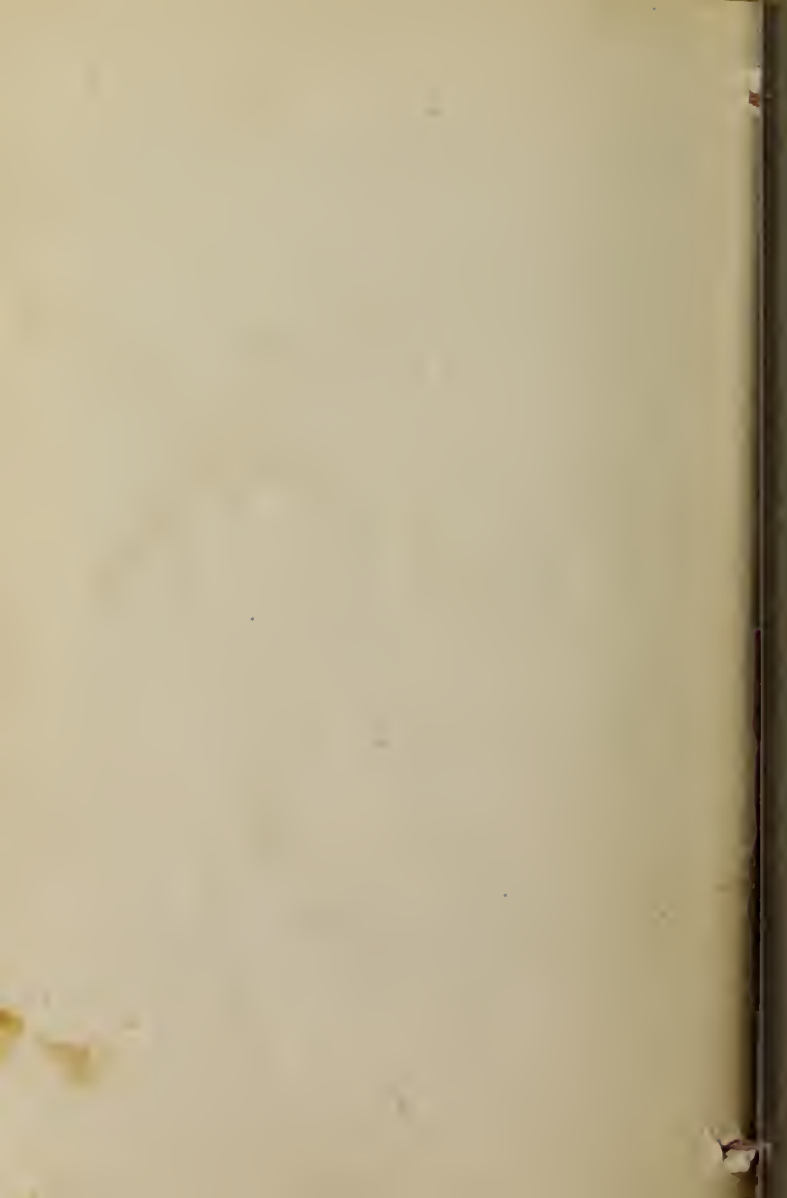
A TRIBULUM

WE are told that the word "tribulation" is derived from the word "tribulum," an instrument for threshing grain, something like a flail. When I have heard the word "flail" used in connection with such texts as 2 Cor. 1:3, 4, "The God of all comfort; who comforteth us in all our *tribulation*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," and connect it with the knocking of a man down with a *flail*, I have wished I knew just what a *tribulum* was. On the twenty-fourth day of August, 1909, I saw two of these ancient instruments. I was



attending the French camp meeting at Vergese, fifteen miles west of Nimes, France.

As Brother Bond and I were walking toward the side of the village, we came to a very smooth, round piece of land, some fifty feet in diameter. He said, "That is an ancient threshing floor, still preserved, but not used." By the side of the floor lay a stone, like granite, some four feet in length, perfectly round the whole length. One end was about two feet in diameter, the other end probably three inches less in size. Brother Bond said, "That is a *tribulum*." There was a deep hole in each end of the stone, wherein had been attached the irons connecting with the tongue for drawing it around the threshing floor, as shown in the picture. One end of the stone being larger than the other would cause the stone to turn the circle when passing over the ground. Going to another part of the outskirts of the town, we saw a second stone, similar to the first; but the old threshing floor was cultivated ground. So I no longer think of the Lord as going after Christian men as with a *flail*. A man might be caught hand or foot, as under the *tribulum*, and not be smitten down by one stroke with a *flail*.



The Saints'
Inheritance
or the
Earth Made New

MINUTES

OF THE

Twenty-Seventh Anniversary

OF THE

SAN FRANCISCO

Baptist Association,

HELD WITH THE

FIRST BAPTIST CHURCH, OAKLAND, CAL.

Col
JUNE 10, 11 AND 12, 1876.

SAN FRANCISCO:

BACON & COMPANY, PRINTERS, 508 CLAY STREET.
1876.



MINUTES

OF THE

Twenty-Seventh Anniversary

OF THE

SAN FRANCISCO

Baptist Association,

HELD WITH THE

FIRST BAPTIST CHURCH, OAKLAND, CAL.

Ock

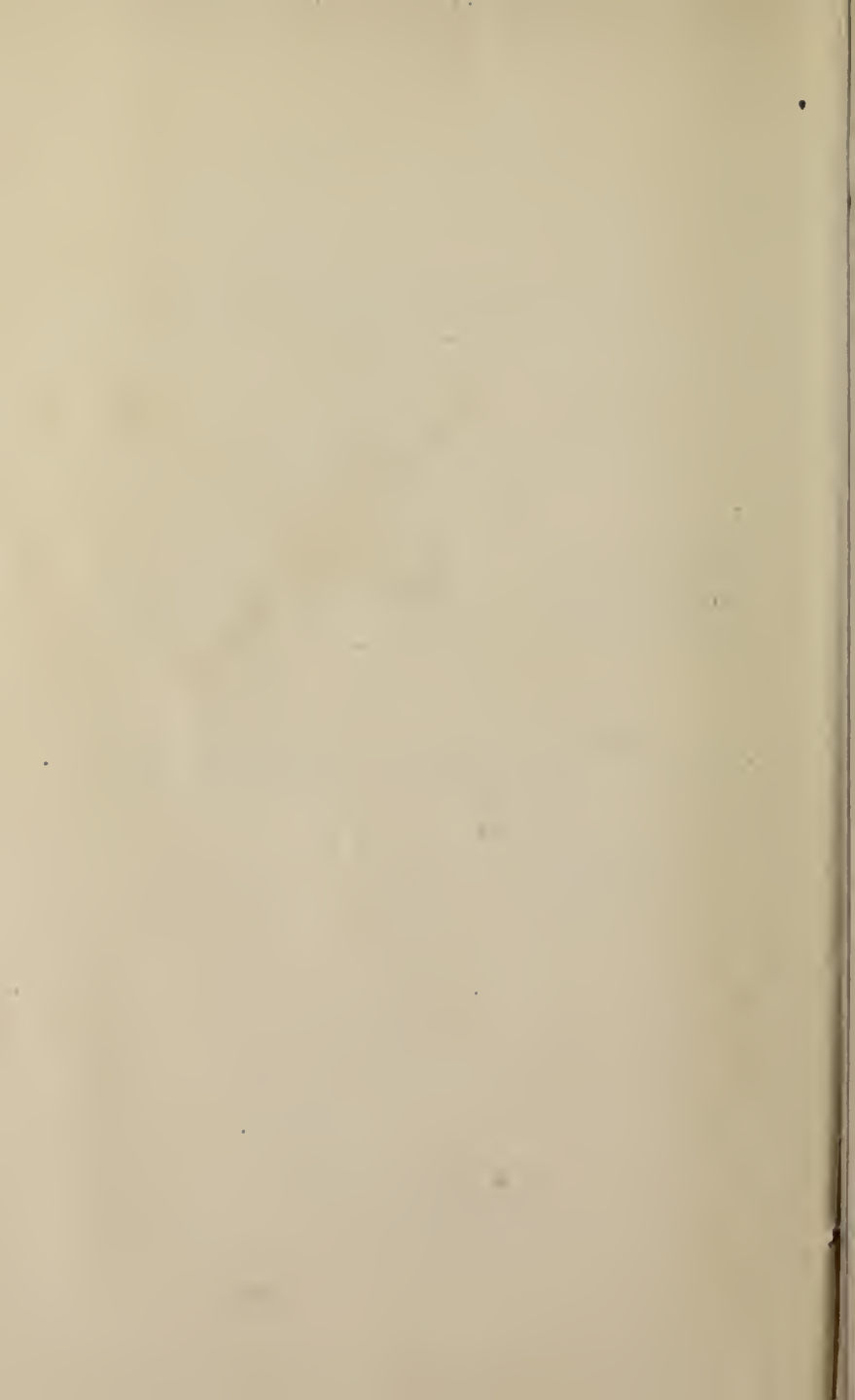
JUNE 10, 11 AND 12, 1876.



SAN FRANCISCO:

BACON & COMPANY, PRINTERS, 508 CLAY STREET.

1876.



MINUTES

OF THE

Twenty-Seventh Anniversary

OF THE

San Francisco Baptist Association,

HELD WITH THE

FIRST BAPTIST CHURCH, OAKLAND, CAL.

Oct

~~JUNE~~ 10, 11 AND 12, 1876.

FIRST DAY.

TUESDAY, Oct. 10, 1876.

The Association met at 7 P. M., Rev. S. B. Morse, preacher of the Annual Sermon, in the chair. Prayer by Rev. A. J. Frost, of San Jose. Rev. J. B. Saxton, of Vacaville, read a part of the 25th chapter of Matthew. After a hymn of praise, and prayer by Bro. Saxton, the Chair appointed the following Committees :

Devotional Exercises—Rev. B. S. McLafferty, Jno. R. Mason, J. P. Cogswell, C. V. Grey, P. U. Blunt.

Application of New Churches—Revs. H. B. Foskett, A. J. Frost, J. G. Burchett; Deacons E. R. Stockwell, C. B. Cooley.

Reporters—For the Oakland Press, J. L. Lyon. For the San Francisco Press, Rev. W. Scott.

The Annual Sermon was preached by Rev. S. B. Morse. Text—James, ii : 18. The Annual Collection was taken, amounting to \$27.60.

The Committee on Devotional Exercises reported that the meetings for the second day be as follows :

Prayer-meeting at 9 A. M., led by Rev. A. J. Frost.

Business of the Association to begin at 10 $\frac{1}{4}$ o'clock. Recess from 12 $\frac{1}{2}$ to 2 o'clock, and from 5 to 7 $\frac{1}{2}$ o'clock. Educational Sermon in the evening, by Rev. E. B. Hulbert. Adjourned.

SECOND DAY.

WEDNESDAY, Oct. 11, 1876.

Brethren A. J. Frost and C. A. Bateman led the morning prayer-meeting, which was very fully attended, and the following brethren took part : C. B. Cooley, H. W. Read, T. J. Arnold, J. H. Teale, H. H. Parks, T. W. Greene, John Francis, I. S. Kalloch, Sister H. W. Read and others.

At 10 $\frac{1}{4}$ o'clock, Bro. Morse called the Association to business. Prayer by Rev. A. A. Guernsey.

The Committee on Application of New Churches reported, recommending the following churches, which were received, and the Moderator extended to their messengers and delegates the hand of fellowship.

First Church, Reno, Nevada ; the Church at St. Helena ; the Union Church of Marysville, and the Wheatland Church.

The Officers of the Association for the ensuing year were unanimously elected as follows :

Moderator—Rev. B. S. McLafferty.

Clerk—C. A. Buckbee.

Treasurer—E. R. Stockwell.

The roll of delegates was then called. The Moderator read the rules of order. Rev. J. C. Baker was appointed

in place of the Moderator on the Committee on Devotional Exercises.

The following Committees were also appointed :

On Obituaries—Revs. Winfield Scott, John Francis and Deacon B. W. Owens.

Visiting Brethren—Revs. U. Gregory and E. B. Hulbert.

The letters from the churches were then read. Pending which, the Association at 12 o'clock received from the Committee on Devotional Exercises a report for the afternoon and evening services, as follows :

From 2.15 to 3 P. M. Address by Rev. C. A. Bateman, to be followed by a collection.

3 to 4 P. M. History of the Oakland Church.

4 P. M. Missionary Sermon, by Rev. T. G. McLean.

7 P. M. Devotional Meeting, conducted by Bro. Saxton.

7.30 P. M. Educational Sermon, by Rev. E. B. Hulbert, to be followed by addresses on the subject of Denominational Education.

Adjourned till 2 o'clock, with prayer by Elder J. Roberts.

At 2 P. M. the business of the Association was resumed. After singing, and prayer by Rev. R. Morton, the reading of letters from the churches was concluded, and the Moderator appointed the following

COMMITTEES :

Resolutions—Revs. T. G. McLean, R. C. White, and Deacon Jno. F. Pope.

Next Anniversary—Revs. J. G. Burchett, R. W. Thompson, O. C. Wheeler ; Deacons L. Pollard, W. R. Strong.

Auditing Committee—N. Heath, Rev. A. A. Guernsey.

State of Religion—Revs. E. B. Hulbert, H. H. Parks ; Deacons C. V. Grey, A. Madan.

Religious Publications—Revs. A. J. Frost, Winfield Scott, H. B. Foskett ; Deacon P. D. Code and H. L. Street.

After singing the missionary hymn, Rev. C. A. Bateman addressed the Association on the subject of his work, as Missionary of the State Convention. His address awakened great interest, and the time was extended half an hour for brethren to speak on the subject. Brethren Frost, Scott, Wheeler, Sayward and others made earnest addresses, and a collection for the State Convention was taken, amounting to \$72.00 cash, and \$53.50 in subscriptions.

A Historical Sketch of the Oakland Church was then read by Bro. C. V. Grey, on behalf of the Committee.

On motion of Bro. Pope it was

Resolved, That the thanks of the Association be extended to the Committee for the History of the Oakland Church just read, and that the same be published with our Minutes.

Rev. T. G. McLean, of Brooklyn, preached the Missionary Sermon.

Ordered, that a collection be taken for the Missionary Union at some time during the meeting of the Association, to be determined by the Committee on Devotional Exercises.

Adjourned, with prayer by Rev. J. B. Knight.

The Evening Conference began at 7 p. m., led by Bro. J. B. Saxton, the following brethren taking part in prayer and exhortation; Dea. J. F. Pope, Rev. C. A. Bateman, Dea. E. R. Stockwell, Rev. J. Beaven and others.

At 7½ o'clock, Moderator in the chair, the Association was called to order. Prayer by Rev. H. W. Read. The 96th Psalm was read. Prayer by Rev. I. S. Kalloch.

Rev. E. B. Hulbert preached the Educational Sermon. Text—Isaiah, lv: 11. His theme was:—"Strength and beauty, with special reference to the education of our daughters." Rev. A. J. Frost, President T. W. Greene and Rev. U. Gregory followed, on the subject of our college work.

The Committee on Exercises reported the order of services for to-morrow as follows:

At 9 o'clock, devotional meeting, led by Bro. C. V. Grey.

At quarter before 10, business to begin with reading the minutes. Rev. John Thompson to address the Association at 10¼, on the Bible work.

At 10½ o'clock, the Committee on Sunday-schools to report, followed by an address by Rev. J. C. Baker.

At 11½ o'clock, an address by Rev. A. J. Frost, on Systematic Beneficence, followed by a collection for the Missionary Union.

The afternoon to be given to reports of committees, and to "The Evangel."

Prayer by Bro. Scott. Adjourned.

THIRD DAY.

THURSDAY, Oct. 12, 1876.

The devotional meeting at 9 o'clock was led by Rev. U. Gregory, many brethren taking part in the meeting.

At a quarter before 10, the Moderator called the Association to order. Rev. Mr. Bentley led in prayer. Rev. U. Gregory, on behalf of the Committee, reported as present the following

VISITING BRETHREN:

Rev. R. C. Fryer, Spadra. Los Angeles Association.
 Rev. H. W. and Mrs. Read, San Francisco. Evangelists.
 Rev. C. A. Bateman, Vacaville. General Missionary.
 Rev. T. W. Greene, Vacaville. Pres. California College.
 Rev. J. Thompson, D.D., Oakland. American Bible Society.
 Rev. F. A. Shearer, San Francisco. American Tract Society.
 Rev. Dr. R. Bentley, Oakland. M. E. Conference.
 Rev. J. B. Saxton, Vacaville. Pacific Association.
 Deacon Asa Adams, Santa Barbara. Los Angeles Association.
 Dr. J. F. Burdick, Ithaca, N. Y.

Rev. John Thompson, of the American Bible Society, and Rev. F. Shearer, of the Tract Society, spoke ten minutes each, on behalf of their respective organizations.

The Committee on Sunday-school Institutes reported that during the year three Institutes had been held.

The Clerk was excused from service on Sunday-school Committee, and the Committee instructed to make their report as soon as possible.

Rev. J. C. Baker addressed the Association on his work, on behalf of the Publication Society, followed by brethren Foskett, Hulbert, McLafferty, Pope, Wheeler, Grey and Kalloch.

On motion of Bro. Hulbert, the following brethren were appointed as a Special Committee on the work of Rev. J. C. Baker, and the subject of his continued support by our American Baptist Publication Society: Brethren Foskett, Kalloch, Hulbert, Scott, Grey.

On motion of Bro. Wheeler, it was

Resolved, That we have undiminished confidence in the work and integrity of the American Baptist Publication Society, and do most earnestly commend its publications to all our churches, and bespeak for its agent, Rev. J. C. Baker, a cordial and earnest support in his great and good work.

Rev. A. J. Frost read a paper on Systematic Beneficence. Pending its reading, the Committee on Exercises reported the order of business for the afternoon and evening.

A collection was then taken up for the American Baptist Missionary Union, amounting to \$49.75. Adjourned.

The afternoon session commenced at 2 o'clock. Prayer by Bro. Teale.

The Standing Committee on Publications was excused, and Bro. Frost was appointed on the subject.

The report of the Treasurer was read, and the following Committees presented their respective reports, which were adopted, namely: Next Anniversary, Education, Sunday-schools, Resolutions, Missions, State of Religion and Obituaries.

Bro. Foskett reported on the Publication Society's work; the report was unanimously adopted, and the Clerk directed to forward a copy to the Society at once.

The Committee on Sabbath Observance was discharged. Bro. Frost read the report on "The Evangel," and other religious publications. On the subject of its adoption, the following brethren spoke earnestly in its support: Brethren Frost, Scott, Sayward and King. Pending which, it was voted that Bro. Frost open the meeting this evening, at half-past seven, with the conclusion of his address, and follow it with an appeal for "The Evangel."

Adjourned for devotional services till 7 P. M., and business at 7½ o'clock. Prayer by Deacon Strong.

Bro. Read led the evening devotions, and the following brethren took part: C. B. Cooley, John Francis, A. A. Guernsey, Mrs. Read and others. After prayer by Bro. Scott, a recent convert, in connection with Bro. Bateman's missionary work at Elk Grove, was baptized in the presence of a

joyful congregation, by Bro. Bateman, who briefly related the story of her conversion.

Bro. Frost resumed and concluded his paper on Systematic Beneficence, and raised \$1,200 in cash and subscriptions for "The Evangel."

Standing Committees were then announced by the Moderator.

The Clerk and Moderator were empowered to correct the minutes of the closing proceedings of the Association for publication.

Bro. McLean offered the customary vote of thanks for the generous hospitality shown by the Oakland Church to the Association.

After a few congratulatory remarks by the Moderator, the Association adjourned to meet at Santa Cruz.

Prayer and benediction by the Moderator.

B. S. McLAFFERTY,

Moderator.

C. A. BUCKBEE,

Clerk.

DIGESTS OF LETTERS.

FIRST, San Francisco—Reports a year of quiet progress. Entered the lecture-room of the new house of worship in January, where we await the completion of our new and eligibly located church home. We acknowledge many blessings—a faithful pastor, a large increase of our working force, with unity, harmony and love. Nine converts baptized. An increase of prayer and work for Christ. Expect the Lord's blessing upon our labors performed for his glory. It is our purpose to maintain sound doctrine, and consistent, holy living. The Sunday-school is increasing slowly but healthfully. Our Chinese Sunday-school is kept up, but with smaller attendance, owing to our removal from its immediate locality. Early in the year, death removed Bro. Ezekiel Tripp, one of our trustees, a sincere friend and willing helper. Recently, Bro. B. H. Freeman was called to his rest, mourned by all. He also was a trustee, a valued citizen, cheerful, kind, generous, sympathetic and true.

RENO.—A new church, organized with thirteen members, in the State of Nevada, in November last, under the labors of Rev. C. L. Fisher, missionary of the American Baptist Home Missionary Society. The organization was followed by the baptism of a husband and wife, the first Christian baptisms ever known to have occurred in that region. Steps were promptly taken for building a house of worship, which was completed at a cost of \$2,810.03, and dedicated in May last by the General Missionary. \$1,800 of the amount has been paid. Hope ere long to pay the balance. The pastor, out of his own meager income, has paid \$264.50. All regular meetings are well attended, and the church is united in its earnest prayer for the salvation of sinners. Seeks membership in the Association, and refers to Bros. Bateman and Ford as its messengers.

SAN JOSE reports 233, a gain of 44 members. Rev. Wm. Bildreth, our late pastor, who was so eminently successful in winning souls, and so untiring in labors in our midst, has resigned. Rev. A. J. Frost followed him as a supply for a time until September 7th, when, in response to a full and unanimous call, he accepted the pastorate on the following conditions: 1. A unanimous call. 2. Our church debt of \$4,500 to be canceled at once. 3. Pastor's salary to be raised by weekly subscriptions, and placed in the bank subject to his order on the first of every month. These conditions are all heartily accepted, and carried out to the letter. Thus the financial cloud is lifted. Our beautiful house of worship stands a monument to the Lord, and a memorial to the generosity of the people. Our ordinary congregations are large, and often overflowing. The Sunday-school is increasing, and some of the scholars have recently been converted. Seven happy converts

have lately been baptized. We are full of thankfulness to him who has done so much for us. Two of our number have died, our dear young Bro. Peppard, and our venerable Bro. J. W. Lampkin.

NEVADA CITY.—The darkness of the past with this church is giving way to light and hope. We are thankful that Bro. Bateman, our State Missionary, visited us. He did a good work here, after which we invited Rev. G. W. Scott to come and see us. We were so well pleased that we gave him a unanimous call to the pastorate. August 23d, he began his labors among us. We expect soon to see many souls gathered. We are united, and full of joy in seeing the broken walls of our Zion rebuilt. Our meetings and Sunday-school are all held regularly, well attended, and growing in interest. Our present number is twenty-five.

SANTA CRUZ is united and progressing, yet deplore that the church lacks the trustfulness of John, the boldness of Peter and the self-sacrificing spirit of Paul. Rev. J. H. Teale is pastor, and his labors are satisfactory to all. Invites the Association to meet at Santa Cruz next year.

MT. OLIVET.—May 1st, Rev. J. G. Burchett took pastoral charge, and preaches every Sunday evening. The weekly prayer-meeting, the covenant meeting and Sunday-school are all maintained. The church is free from debt, except \$100 due for a new organ. Eighteen have been added recently, and the church reports thirty-one, a gain of twenty-one members since last year.

CAMPTONVILLE feels that the Great Commission calls for a thoroughly consecrated membership to subdue this fair land to the King of kings. Rev. J. Beaven resigned the pastorate in April. In May, Rev. M. D. Gage began to supply the pulpit, one service each Lord's day, though not as a settled pastor, and still serves the church in its hour of need and weakness. Takes a deep interest in the Association, but distance prevents the attendance of delegates.

IONE VALLEY.—Last February, Bro. Price was with us two Sabbaths—reviving our spirits, and giving us God-speed. His coming was a great blessing to the little band, which still holds fast to the Lord's precious promises, looking unto Jesus, the Author and Finisher of the faith. Asks an interest in our prayers, and a name and place among the churches of the saints.

SILLOAM is thankful that it has been able to hold the fort another year. It has few members and no pastor. It is striving to pay off its debt of \$600. It keeps up prayer and covenant meetings regularly, and has had some precious seasons, "for the Lord was with us."

SALINAS.—At the beginning of the year, four were added by baptism. Four months later, our pastor left us. After another four months of waiting for the word, Rev. J. Beaven, our present pastor, came among us, and we are again striving to build up our Zion. We have comfortably furnished the church, and made other improvements, which are partly paid for, and progress is being made toward paying off all our indebtedness. Congregations are good. We believe God is working for us, and we hope soon to report spiritual growth and sinners saved.

CENTRAL, of Stockton.—Reports an increase of five members by baptism and letter, and the death of Bro. Harris, who, at seventy years of age, yielded to the

claims of the gospel, and then passed to his rest. Continual harmony, regular services and faithful preaching by the pastor, Bro. Spanswick, have made the year a good one in our history. A joint committee, appointed over a year ago, considered and reported a plan of union with the First Church, to which we have agreed, but any action of the First Church has not yet been communicated to us.

OAKLAND cordially welcomes the Association. Reports eight baptisms, three of them Chinese, and a total of 302 members. Financially, it is in a healthful condition. There has been a fervent missionary spirit in the church and Sunday-school. In the school, two Sundays in each month are given for missionary collections, one for foreign missions, the other for the Sunday-school work of the Publication Society. The Chinese members have organized a mission band, and given \$40 to aid in carrying the gospel to China. The Woman's Missionary Society has raised \$85, the Little Girls' Mission Band \$36.60, the congregation at large \$166.75 for the Publication Society's mission. The Chinese Mission is thriving. The Sunday-school is gradually increasing, and there are at present indications of a revived interest in its behalf. The year has been prosperous. We are a united people. Our pastor, Rev. B. S. McLafferty, has been sowing good seed, which will be blessed in its results. We are looking around, and seeking in the suburbs locations for planting schools where more work can be done for the Master.

BISHOP CREEK reports eighteen members. January, our beloved missionary was with us to dedicate our new church edifice, and did good work in sowing precious seed. His services were very valuable. Rev. James Lambert, our pastor, left us at that time, with his family. Though few in number, we do what we can—keep up our meetings, and our first pastor, Rev. A. Clark, preaches for us one Sabbath each month. For a distance of more than 200 miles from north to south there are only two ministers, and they supply at only three points: Bishop Creek, Big Pine and Independence. This leaves entirely destitute the important points of Bridgeport, Benton, Round Valley, Lone Pine, Cerro Gordo, Darwin and Panamint.

METROPOLITAN, San Francisco—Records a year of peace and prosperity. Some merey drops have fallen; fourteen have been baptized, and many joined us by letter. We have moved from place to place for worship; but the largest places we could secure have overflowed with multitudes, who have heard the gospel faithfully and plainly preached. The Sunday-school is prosperous and growing. The pastor's Bible class, and Mrs. Kalloeh's infant class of fifty scholars, are notable features of our work. Rev. John Francis has been appointed Chinese missionary, upon a suggestion from the Home Missionary Society, and we have pledged \$2,000 for the Mission, the Home Missionary Society promising \$1,000 toward the amount.

The new Temple has been commenced, and its completion is being rapidly pushed forward, so that we expect to worship in it on the first of next month. For this magnificent building, under God, we are indebted to the zeal and liberality of Deacon Lankershim. "It will interest all our brethren to know that it is his and our aim to make the Temple not only the sanctuary of our own church, but the home and headquarters of the Baptist Israel of our coast." Rev. Dr. A. B. Earle has accepted an invitation to aid our pastor in a *thirty-day dedication* of the Temple, when it is completed.

CALVARY BAPTIST CHURCH, Sacramento.—Moving steadily forward without a pastor. Rev. Bro. Lewis went East in May last, and subsequently resigned. Since that time we have been supplied by Bro. I. M. Kalloch a part of the time, with much acceptance. Also we record, with gratification, the earnest and efficient labors of our State Missionary, Bro. Bateman, in whose abundant work throughout the field our church is in full accord and sympathy.

ELK GROVE CHURCH had almost become extinct until visited in August last by our esteemed and worthy State Missionary, Bro. Bateman, who, through earnest effort, brought us, under God, out of our low estate into a place of usefulness and comparative prosperity. Under his labors irregularities were corrected, and quite a number received into membership, both by letter and baptism. His last visit to us was one long to be remembered by all, as the baptism of two persons into our membership, and the reception of a third as a candidate for baptism, will attest. Our sympathies, prayers and coöperation will ever be manifested toward this earnest worker in the great missionary field upon this coast.

VISALIA.—This church is so embarrassed by debt and discouraged in other ways that it cannot support a pastor. Rev. G. W. Scott left the field in July, since which only two sermons have been preached, and those by Bro. Odum, of Napa, who promises to return soon and settle with the church. This prospect gives hope of a revived interest in the church and school, and the saving of their beautiful house of worship to the cause of Christ.

MARYSVILLE.—The First Church has passed through deep afflictions, depleting its numbers and leaving it in a depressed condition. It is resolved to adhere to New Testament doctrines and practices, and asks the sympathy and prayers of the Association.

SACRAMENTO, First.—Record a year of gracious blessing. Our former pastor Rev. Harry Taylor's place has been filled by Rev. H. B. Foksett, who preaches a free gospel. We believe in a religion that reaches the heart and the pocket, and opens both in generous love and giving to the cause of God. Affectionate mention is made of the death of Prof. Perry, so widely known and universally loved.

STOCKTON, Second.—Has had preaching nearly every Sunday, by Bro. Spanswick. Five precious souls have confessed the Saviour. Our hearts have been drawn closer together in Christian love, and the year has been one of such good cheer that we thank God and take courage.

BROOKLYN.—Is using its best endeavors to advance the kingdom by the preaching of the word, by prayer-meetings and by the Sunday-school. Have had a season of revival interest. The whole year our course has been onward. Amid trials by the death of the venerable Deacon Shuey and the beloved Rev. H. Richardson, we have rejoiced in the conversion and baptism of precious souls. Our pastor is highly esteemed, and we are a united people.

CALAVERAS.—The past year has been one of progress, and an increase of Christian love. Rev. T. W. Spanswick has filled the pastoral office with good results, in the increase of the body by baptisms. The time for his labor among us is about to close; we are not able to do for him all that he needs, yet we hope that he may

still be enabled to help us in word and doctrine. We are doing what we can, and trust in His favor to whom belongs the gold and the silver, and all the riches of earth and heaven.

ST. HELENA.—It is twelve years since we were represented in a sister association; since then, various causes had nearly blotted out our name. In 1871, Rev. C. W. Hewes located among us, and has preached for us; but the service was mainly a union with others, until, in February last, the Calistoga Church disbanded, and some of its members united with us. Bro. Bateman, the missionary, at that time visited us; his good counsel and faithful preaching cheered and helped us to take our stand once more among the Baptist Churches of Christ. Though our present number is small, ten or twelve others will join us at our next covenant meeting.

STOCKTON, First.—We are grateful to God for his many mercies, for union and harmony in our membership. It has been a year of sowing, and good fruit we hope in salvation to many souls. We have had some increase, though removal and death have taken loved ones from our midst. There are revival signs in our good prayer-meetings, in the faithful preaching of our pastor, and in zealous Sunday-school labor.

SANTA CLARA.—Was without a pastor until January 1st, when Rev. T. J. Arnold became pastor, since which time the church has been much revived. The word has been faithfully preached. Our congregations are cheering. We have a pleasant Sunday-school, are united, and hope for great usefulness in the Master's work.

REDWOOD CITY.—Have no settled pastor. Rev. G. E. Davis supplied for ten months. God blessed the word and three converts were baptized. Others have supplied us. The congregations have been good. The church wants a good pastor.

SONORA.—Sends joyful greeting. In January, Bro. and Sister Read began meetings among us; the work rolled on with great power; thirty-six converts were baptized, and two were received by experience. Bro. Read remained with us a few months until August, during which we were greatly strengthened. Rev. R. C. White came to us after Bro. Read's departure, and has been called to the pastorate.

UNION, of Marysville.—A new church organization, recognized Sept. 18th, 1875, has kept up regular service of preaching, prayer-meetings and Sunday-school. They are at peace, are united and encouraged.

SAN FRANCISCO, Fifth.—Have had considerable increase of the membership, and large congregations. Our pastor, Rev. U. Gregory, is faithful and successful in his work; our additions have averaged more than two every month. We are encouraged to stand fast in our labor for Christ in our chosen field. The death of our pastor's wife, April 10th, was a great loss to him and to us all.

WHEATLAND.—A new church organized with eight members, Oct. 3rd, 1876, under the labors of Rev. H. H. Parks. Have had 4 additions by letter, 2 by baptism, and are determined to maintain the Christian warfare under the Baptist standard to the best of their ability.

NORTONVILLE.—A new church, recognized Oct. 3rd, 1876, hopes to do much in leading souls to Jesus; desires the missionary, Bro. Bateman, to visit them for a season; has applied to join the Association.

RESOLUTIONS.

Resolved, That the Sacramento Seminary, a school for young ladies, in its very capable management, by Mrs. Herman Perry, principal, is well deserving of the patronage of our families who desire to place their daughters under a careful and efficient tuition.

AMERICAN BIBLE SOCIETY.

Resolved, That the American Bible Society, as represented in California, by its Dist. Supt., Rev. J. Thompson, in its work of supplying the Bible to the destitute of this coast, is deserving of, and we heartily commend it to, the sympathy and support of our churches.

AMERICAN TRACT SOCIETY.

Resolved, that we rejoice in the success of the American Tract Society; and, recognizing the need of enlarged work to supply our destitute and waste places; we commend the Society to the sympathy and prayers of God's people, and bespeak for it increased contributions.

THANKS FOR HOSPITALITIES.

Resolved, That the thanks of this Association are heartily extended to the church and Christian friends of Oakland, for the generous and abundant hospitality with which they have entertained the messengers of this body.

CAMP-MEETING HEAD-QUARTERS.

Resolved, That a Committee of five be appointed to examine the locality of Santa Cruz, as regards its fitness for becoming the Camp-meeting head-quarters of the Baptists of California. Committee to report at next State Convention.

The Committee appointed is as follows: REV. A. J. FROST, E. B. HULBERT, T. J. ARNOLD, J. C. ROBINSON, E. W. DARLING.

REPORTS OF COMMITTEES.

THE NEXT ANNIVERSARY.

The Committee recommend as follows:

PLACE OF MEETING, Santa Cruz.

INTRODUCTORY SERMON, Rev. I. S. Kalloch; alternate, Rev. U. Gregory.

EDUCATIONAL SERMON, Rev. A. J. Frost; alternate, Rev. Winfield Seott.

MISSIONARY SERMON, Rev. H. B. Foskett; alternate, Rev. T. J. Arnold.

SUNDAY-SCHOOL SERMON, Rev. G. W. Ford.

G. J. BUREHETT, Chairman.

SUNDAY-SCHOOL INSTITUTES.

During the associational year, three Institutes have been held, under the able leadership of Rev. J. C. Baker. These meetings were held with the Baptist churches and Sunday-schools of Stockton, Sacramento and Santa Rosa. These Institutes were profitable, and resulted in the quickening of the Sunday-school spirit.

T. G. McLEAN.

SUNDAY-SCHOOLS.

Next to the church itself, the Sunday-school is the most important organization on earth; and the *work* to be done in this department is next to our church work. The Sunday-school is emphatically the nursery of the church, and we are to depend largely upon this source for all our future ministers, missionaries, Sunday-school teachers, and church members. While we have many Sunday-schools in this State, and many of them are in a flourishing condition, there are scores and hundreds of places where there are neither Christian churches nor Sunday-schools. It is a lamentable fact that some twenty or twenty-five Baptist churches in the State have no Sunday-schools! In view of these facts, your Committee earnestly recommend that more systematic and persistent efforts be adopted to establish and maintain Sunday-schools wherever practicable, and rendering those more efficient which are already organized. To this end we pledge our sympathies, coöperation and prayers.

E. R. STOCKWELL,

H. W. READ,

P. D. CODE,

Committee.

RELIGIOUS PUBLICATIONS.

Your Committee would call special attention to "The Evangel," the organ for the denomination on this coast.

We consider the publication of the paper as vital to our interests, and we hope such steps may be taken here as to give it the financial support necessary to insure its continuance. We urge upon all pastors and churches to make "The Evangel" an object of special interest, and secure for it subscribers in the churches and among friends to our cause.

We would also call special attention to our Baptist Publication Society's work on this coast; and recommend that, as an Association, we give our Agent, Bro. Baker, our hearty coöperation, and the cause which he represents, largely increased financial support.

OUR EDUCATIONAL WORK.

As a denomination, we have reason to rejoice over the present condition and prospects of the cause of education among us. Never before, during our history on this coast, has there been as general and deep an interest taken in our denominational school. All are beginning to realize the absolutely vital relationship of a Religious College to the prosperity, not to say perpetuity, of the denomination. All are beginning to ask, What can I do to help lay broader and deeper the foundations of our College? The institution at Vacaville is being so conducted as not to incur any debt; the President and teachers being willing to sacrifice, by doing double duty, in order to carry out the determination of the Board, not to incur a dollar of debt.

The present number of students is larger than at any previous year so early in the session. A better organization of the school could not be asked. Excellent progress is being made, in all departments, by those connected with the institution. During the year 500 volumes have been added to the Library, with the prospect that many more will be added soon.

Our great need, educationally, is a liberal endowment of at least \$100,000, which ought to be raised without delay. It can be secured. It will be a disgrace to our name and an irreparable damage to our cause if it is not secured. With three Baptists in the State who are worth between four and five millions of dollars, let us not plead poverty.

OUR RELIGIOUS CONDITION.

The Committee report that there has been an encouraging degree of prosperity during the year. Several of the churches that have been in a low condition for years past, have, through the indefatigable labors of our State Missionary, Rev. C. A. Bateman, been resuscitated and greatly encouraged, and are now making healthful progress. The letters from the churches generally indicate an onward movement all along the line, giving the hope that our Baptist Zion is girding herself for the conflict with the powers of darkness, and that the coming year may be one of the right hand of the Most High.

In view of what God has wrought for us, we commend the following resolution :
That we recognize the hand of God in our spiritual progress during the past year
as the promise of greater results in future, and pledge our untiring assiduity to
promote the triumph of the Kingdom of Christ.

H. H. PARKS,
CYRIL V. GREY,
E. B. HULBERT,
Committee.

AMERICAN BAPTIST PUBLICATION SOCIETY.

We learn, with the deepest regret, of a proposed modification of the work of the American Baptist Publication Society upon this coast, such as to require of the churches the entire pecuniary support, or nearly, so of the representative of the Society, Rev. J. C. Baker ; and in reference to such modification we desire to enter our respectful, but most decided protest.

1st. We regard such a course a violation of the pledges made by the Society, through its representative, Rev. G. J. Johnson, to whose appeals the churches have responded with great liberality, and which response was the consideration upon which the Society was to begin a permanent and continuous work among us.

2nd. Because we believe, from the hearty and cordial reception the churches have given the Society's Agent, Rev. J. C. Baker, that his continuance in the field will draw toward it an increasing confidence and increased contributions, and have enlarged from year to year its influence and importance ; while its withdrawal at this time could but have a tendency to destroy both for a generation to come.

3rd. In the work accomplished by or through Bro. Baker, he has commended himself to the most kindly and fraternal regard of all ; his freedom, his wisdom, his ability, have won for him the unlimited respect and confidence of all sections of the coast, and his withdrawal would be a great calamity to all these interests.

4th. The present condition of our churches, many of which are engaged in building houses of worship which shall be equal to the demands of our growing population, and others burdened with debts from the same cause, absolutely forbids the taking upon ourselves this new responsibility, but we are willing, and shall gladly contribute as we are able, annually to the funds of the Society, so long as their representative shall remain among us.

H. B. FOSKETT, E. B. HULBERT,
I. S. KALLOCH, J. F. POPE,
C. V. GREY,
Committee.

MISSIONS.

On Missions we recognize the vastness, destitution and need of this Pacific field.

We are fully mindful of the urgent necessity of more men, money and consecration. We gratefully record our appreciation of the efforts of Bros. Bateman, Baker, Francis and Read, and of the many self-sacrificing ministers and church members, the result of whose good works will only be revealed in the last day.

We recognize the value of the aid which has been rendered us by the Home Mission and Publication Societies.

E. B. HULBERT,
M. KING,
P. U. BLUNT,
Committee.

TREASURER'S REPORT.

*E. R. Stockwell, in account with the San Francisco Baptist Association, commencing
Oct. 12, 1875, and ending Oct. 10, 1876.*

DR.

To cash balance.....	\$20 10
Annual collection	13 15
Received from churches—	
Calvary, Sacramento.....	5 00
Siloam.....	3 00
Salinas City	3 00
First, Stockton	5 00
First, Sacramento....	6 25
Virginia City.	6 00
Santa Cruz....	2 00
First, San Francisco.....	10 00
Santa Clara	3 50
Metropolitan.....	15 00
Redwood City	1 50
Napa.....	3 00
Fifth, San Francisco.....	3 00
Central, Stockton	2 50
Pine Grove.....	2 50
Camptonville	2 50
Oakland	7 60
Ione.....	1 00
Rock Creek.....	85
Calaveras	3 00
Collections for Chinese missions....	74 00
General Collection at Mass Meeting	14 70
Balance due the Treasurer.....	8 65
	<hr/> \$216 80

CR.

By cash paid B. S. McLafferty.....	\$5 00
For Paper.....	50
For Postage Stamps.....	85
E. Z. Simmons.....	74 00
Printing Minutes.....	100 00
C. A. Buckbec, Exps. &c.....	36 20
Exchange on draft	25
	<hr/> \$216 80

E. R. STOCKWELL, Treasurer.

Examined and approved by the Auditing Committee:

N. HEATH,

A. A. GUERNSEY.

CHURCH STATISTICS, DELEGATES, ETC.

Names of Pastors in CAPITALS; Ordained Ministers, who are not Pastors, in SMALL CAPITALS; a star (*) denotes Stated Supply, but not a pastor; a dash (—) indicates Churches without Pastors; Italics, licensed preachers:

CHURCHES, CLERKS, and Post Offices.	PASTORS, ORDAINED MINISTERS AND DELEGATES.	ADDITIONS			DIMINUT.			Present No.
		Baptism.	Letter.	Experience. Restoration	Letter.	Erasure.	Excluded.	
BISHOP CREEK..... Mrs. R. C. Clark, <i>Big Pine, Inyo Co.</i>	A. CLARK.*		2		3	6		18
BROOKLYN..... A. L. Thompson.	T. G. McLEAN, A. K. Warner, R. Shuey, J. P. Moore; Sisters S. Warner, N. J. Thompson, M. Shuey, Mrs. Heslip, Mrs. Knox.	7	5	0	6	3	2	78
CALAVERAS, Lodi P. O. J. Schomp.	T. W. SPANSWICK, A. A. GUERNSEY, Deacon B. P. Baird.	4	4			1		59
CAMPTONVILLE..... A. Budden.	M. D. GAGE.*		5		4	1		14
CALVARY..... Sacramento P. O. Jas. E. Grant.	<i>I. M. Kallock</i> , * R. H. Withington, W. R. Strong, R. Williamson, O. Barber, H. L. Webber; Sisters W. R. Strong, J. P. Lowell, R. H. Withington, Sarah Par- ker, H. L. Webber.	1	6		12	11	4	86
CENTRAL..... Stockton P. O. L. W. Elliott.	T. W. SPANSWICK, J. Rowe, Z. Sprague, John Baldwin, L. W. Elliott, M. Wright, A. M. Rowe.	3	2	2	1			52
EBENEZER..... Elk Grove P. O. Alfred Coffman.	— Alfred Coffman, Ella E. Coffman, Mary Kerr, Mary E. Howard.		5	3				30
IONE VALLEY..... Mrs. L. L. Williams.	—							8
MARYSVILLE First....	W. C. F. HEMPSTEAD.							40
METROPOLITAN..... San Francisco P. O. J. H. Griswold.	I. S. KALLOCH, C. A. BUCKBEE, O. C. WHEELER, JOHN FRANCIS, F. W. SCHALLIKE, GEO. E. DAVIS; Deacons, J. C. Robinson, C. B. Cooley, B. W. Owens, R. H. Clement; Brethren B. K. Christopher, S. B. Leavitt, M. J. Stin- son, S. G. Cheever, J. H. Stanton, F. A. Jennings.	14	53	9	14	0	1	349
MOUNT OLIVET..... Marysville P. O. John C. Jenkins.	J. G. BURCHETT.	6	3	1	8			31
NAPA.....	H. A. SAWTELLE, D. D.							37
NEVADA CITY..... A. C. Gillespie.	G. W. SCOTT.		7		3	4		25
OAKLAND..... H. Garthwaite.	B. S. McLAFFERTY, J. C. BAKER, C. W. HEWES, WINFIELD SCOTT; Deacons J. F. Havens, J. R. Mason, E. K. Russell, C. Dam, B. Browning, Brethren C. J. Moore, J. P. Cogswell, Dr. E. T. Barber; Sisters E. T. McLafferty, Jen- nie Russell, Amanda Cogswell.	8	66	4	2	9	2	302
PINE GROVE.....	—							32
REDWOOD CITY..... J. Paddock.	— Wm. Monroe, J. O. Shaw Deacon J. Paddock; Sister Mary A. Paddock.	3		3				19
RENO, (Nevada.)..... John Smith.	C. L. FISHER, J. C. Smith, John Smith	3	7	5	2			26
ROCK CREEK.....	—							9

CHURCH STATISTICS, DELEGATES, ETC.

(CONTINUED.)

CHURCHES, CLERKS, and Post Offices.	PASTORS, ORDAINED MINISTERS AND DELEGATES.	ADDITIONS			DIMINUT.			Present No.	
		Baptism. Letter.	Experience	Resignation	Letter. Erasure.	Exclusion	Death.		
SAORAMENTO, First... W. F. Barnes.	H. B. FOSKETT; T. S. Sayles; Sisters E. E. Foskett, W. N. Nichols, Rebecca C. Hoagland, O. R. Aamsden, N. S. Pond,	1	18	4	19	3		239	
SALINAS..... R. K. Latimer.	JOSEPH BEAVEN, Ira Tucker, R. K. Latimer.	4	8	1	4	1		33	
SAN PABLO.....								16	
SAINT HELENA..... J. S. Sayward.	C. W. HEWES, J. S. Sayward, John Cyrus, H. Owsley.							10	
SANTA CLARA..... W. J. Burrell.	T. J. ARNOLD; Deacons M. King, A. Mad- an; Sisters Mrs. M. King, Mrs. A. Madan		6	4			1	65	
SANTA CRUZ..... N. A. Bixby.	J. H. TEALE; Deacons L. Pollard, N. A. Bixby; sisters Elizabeth Pollard, L. C. Pray, S. J. Bixby.		7	2			1	33	
SAN FRANCISCO, First G. L. Plympton.	E. B. HULBERT; Deacons J. F. Pope, P. U. Blunt, S. D. Hendricksen, G. L. Plympton; Brethren N. Heath, Dr. A. S. Ferris, Geo. F. Pierce, E. F. Joy, J. E. Smiley, Isaiah Thomas, E. S. Farns- worth, R. W. Thompson, A. Waddy.	9	33	3	29	3	16	3	297
SAN FRANCISCO, Fifth Saml. H. Wheeler.	U. GREGORY; Deacons P. D. Code, C. V. Grey; Brethren S. Hilton, H. L. Street, B. F. Pendleton; Sisters H. C. Ayer, S. M. Grey.	4	19	3	1	8		1	70
SAN JOSE..... T. J. Rivers.	A. J. FROST, H. H. PARKS, Jas. T. Dunn, H. M. Hervey, J. T. Rivers, E. W. Darling, Jas. Rhodes, E. H. Lenox; Sisters I. J. Howard, E. W. Darling,	20	36	6	12		2	2	233
SAN JOAQUIN PLAINS H. M. Hamilton. San Joaquin City P. O.	H. HAMILTON.							1	24
STOCKTON, First..... A. W. Allen.	S. B. MORSE, E. R. Stockwell, T. K. Hook, D. K. Woodbridge, Thos. Barnes, D. C. Matteson, Chas. Cobb, W. A. Dorr, C. R. Ralph, R. H. Webster, W. W. Webster.		7	4	1	3		3	196
STOCKTON, Second....	T. W. SPANSWICK.*		5						24
SILOAM..... Sacramento P. O. R. C. Ferguson, 13 M St.	— R. C. Ferguson, Robert Corbins, Harkwell Bates, Mrs. Fannie Grubbs.								17
SONORA..... C. L. Street.	R. C. WHITE, Sidney Smith, John Ro- mans and sister C. L. Street.	36		2	3			2	60
UNION..... Marysville.	G. J. BURCHETT, D. S. Hyams, George Harris.								30
VIRGINIA CITY, Nev.. S. E. Read.	G. W. FORD, Z. N. Goldsby.	2	4		2			1	35
VISALIA..... G. F. Pennebaker.			6	4	1	6		1	57
WHEATLAND..... M. A. Scott.	H. H. PARKS, Mrs. W. A. Scott.	2	4						14
NORTONVILLE..... Lewis J. Richards.	Unassociated. THOS. S. GRIFFITHS, Wm. S. Griffiths.								16

SUNDAY-SCHOOL STATISTICS.

SCHOOLS.	SUPERINTENDENTS.														
	Number of Officers.	Male Teachers.	Female Teachers.	Male Scholars.	Female Scholars.	Number in Bible Classes.	Number in Infant Classes.	Whole number in School.	Average Attendance.	Volumes in Library.	Copies of papers taken during the Year.	Conversions and Baptisms.	Money raised by School.		
Bishop Creek.....	4	2	2	12	13	16	9	58	24	125	6,000	..	.....	\$90 45	
Brooklyn.....	3	4	6	27	40	10	19	109	65	.....	900	..	.....	15 00	
Campdenville.....	4	2	6	35	32	...	...	79	60	.....	...	..	.....	...
Calaveras.....	3	3	6	35	39	...	...	74	31	.....	...	..	.....	...
Calvary (Sacramento).....	5	3	4	20	45	20	45	137	75	300	1,200	..	130 00	8 00	
Marysville, 1st.....	3	2	2	15	15	7	44	30	...	...	360	..	360 00	360 00	
Metropolitan, (San Francisco).....	6	7	8	44	45	40	50	200	150	400	2,400	..	360 00	5 30	
Nevada City.....	2	2	3	15	20	6	18	66	35	280	5,200	2	302 22	302 22	
Oakland.....	4	10	10	89	99	20	35	287	168	480	5,200	1	150 00	150 00	
Reno, (Nev.).....	1	2	1	16	7	17	4	44	21	120	1,000	...	25 00	25 00	
Sacramento 1st.....	8	10	60	94	12	40	231	231	120	1,000	5,100	..	95 75	95 75	
Salinas City.....	2	2	4	14	20	5	25	53	27	112	1,200	..	25 00	25 00	
Santa Clara.....	5	4	3	26	27	28	25	118	47	300	480	..	430 00	430 00	
Santa Cruz.....	4	3	4	20	25	9	12	77	40	1,000	6,120	3	100 00	100 00	
San Francisco, 1st.....	4	5	5	50	50	10	52	176	120	450	2,280	2	155 30	155 30	
San Francisco, 5th.....	7	10	12	...	...	149	70	248	143	283	2,400	..	20 00	20 00	
San Jose.....	6	7	7	40	54	20	60	200	92	505	2,400	..	130 00	130 00	
Stockton, 1st.....	3	...	2	10	3	10	5	33	12	75	180	..	57 50	57 50	
Siloam, (Sacramento).....	2	3	4	...	...	17	25	22	...	...	...	..	...	...
Sonoma.....	4	2	2	...	...	...	...	...	...	...	...	..	...	...
Virginia City, (Nev.).....	85	87	115	602	712	414	548	2,551	1,452	5,857	37,380	16	\$2,153 90	\$2,153 90	
Totals.....	85	87	115	602	712	414	548	2,551	1,452	5,857	37,380	16	\$2,153 90	\$2,153 90	

SUMMARY OF SUNDAY-SCHOOL STATISTICS.

Number of Organized Schools.....	22
Number of Officers and Teachers.....	287
Number of Adult Scholars.....	1,728
Number in Infant Classes.....	414
Whole number in Sunday-Schools.....	2,451
Average Attendance.....	1,452
Volumes in Library.....	5,857
Copies of Papers taken.....	37,380
Number of Conversions.....	16
Money raised in Schools.....	\$2,153 90

FINANCIAL STATISTICS—REPORTED BY THE CHURCHES.

CHURCHES.	Minutes.	Current Expenses.	Sunday-School.	State Missions.	California College.	Woman's Foreign Missions.	Publication Society.
Bishop Creek.. ..	\$4 00	\$75 00	.....	\$7 00	\$4 00	.....	.....
Brooklyn.....	3 00	1,323 45	\$90 45	60 00	.....	\$36 25	.....
Camptonville	2 00	400 00	15 00	.....	.....	.....	.....
Calvary, (Sacramento) ..	5 00	1,250 00	120 00	.....	.....	.....	.....
Calaveras.....	1 75	330 00	.....	.....	.....	.....	.....
Central, (Stockton).....	2 50	.....	.....	.....	.....	.....	.....
Ione Valley.....	1 00	20 50	.....	.....	.....	.....	.....
Marysville, 1st.....	3 00	.....	.....	.....	.....	.....	.....
Metropolitan, (San Fran)	10 00	9,000 00	.....	310 00	365 00	.....	.....
Mt. Olivet, (Marysville)	3 25	339 35	.....	.....	.....	.....	.....
Nortonville	1 00	.....	.....	.....	.....	.....	.....
Nevada City.....	3 00	327 94	5 30	.....	.....	.....	.....
Oakland	5 00	4,728 65	.....	.....	.....	161 60	\$166 75
Redwood City.....	1 50	350 00	.....	.....	.....	.....	.....
Reno, (Nevada).....	2 50	1,975 00	.....	.....	.....	.....	.....
Sacramento, 1st.....	7 00	2,235 00	150 00	.....	.....	.....	.....
Salinas City.....	3 00	1,200 00	25 00	.....	.....	.....	.....
Santa Clara.....	3 00	600 00	95 75	.....	.....	.....	.....
Santa Cruz.....	3 00	750 00	25 00	.....	.....	.....	.....
San Francisco, 1st.....	10 00	13,762 00	430 00	.....	.....	.....	.....
San Francisco, 5th.....	5 00	1,791 40	100 00	.....	.....	.....	.....
San Jose.....	8 00	3,009 58	64 18	.....	.....	.....	.....
San Joaquin Plains.....	2 00	.....	.....	.....	.....	.....	.....
Stockton, 1st.....	5 00	2,265 00	155 30	.....	.....	.....	.....
Stockton, 2d.....	1 00	57 00	.....	.....	.....	.....	.....
Siloam, (Sacramento) ..	3 00	125 00	20 00	.....	.....	.....	.....
Sonora.....	.....	1,100 00	130 00	.....	.....	.....	.....
Virginia City, (Nevada)	5 00	1,255 00	57 50	.....	.....	.....	.....
Visalia.....	1 00	1,000 00	.....	.....	.....	.....	.....
Total.	\$104 50	\$49,269 47	\$1,483 18	\$377 00	\$369 00	\$197 85	\$166 75

FINANCIAL SUMMARY—COLLATED FROM THE CHURCH LETTERS.

Raised for Current Expenses.....	\$49,269 47
Raised by Sunday-Schools.....	1,483 18
Raised for State Missions	377 00
Raised for California College.....	369 00
Raised for Woman's Foreign Missions.....	197 85
Raised for Publication Society.....	166 75
Raised for Printing Minutes.....	104 50
Total.....	\$51,967 75

SUMMARY OF CHURCH STATISTICS.

ADDITIONS.		DIMINUTIONS.		SUMMARY.	
By Baptisms.....	153	By Letter.....	131	No. of Churches.....	35
By Letter.....	298	By Erasure.....	28	Ordained Ministers.....	32
By Experience.....	57	By Exclusion.....	35	Gain of Membership.....	346
By Restoration.....	13	By Death.....	23	Present Membership.....	2,668
Total.....	521	Total.....	217		

Epitome of Associational Meetings.

DATE.	WHERE HELD.	MODERATOR.	CLERK AND CORRESPONDING SEC'Y.	EDUCATIONAL SERMON.	WRITER CIR. LETTER.	PREACHERS AND TEXTS.
1850.	San Francisco.	O. C. Wheeler	J. E. Pope		J. W. Capen	J. W. Capen.
1851.	Sacramento.	B. Brierly	O. C. Wheeler		J. W. Capen	O. C. Wheeler. Matt. 28:19
1852.	San Jose.	L. O. Grenell	H. E. Lincoln		L. O. Grenell	B. Brierly Acts 13:36
1853.	San Francisco.	O. C. Wheeler	J. F. Skinner		B. Brierly	L. O. Grenell. 1 Cor. 2:4, 5
1854.	Stockton	J. B. Saxton	E. J. Willis		J. B. Saxton	W. Rollinson. Jude 16:6
1855.	Sacramento	J. R. Rollinson	J. F. Pope		O. B. Stone	B. Brierly. Isaiah 42:4
1856.	Oakland.	E. J. Willis	J. B. Saxton		G. Backus.	O. B. Stone. 2 Tim. 2:9
1857.	San Francisco.	J. Lewis Shuck	J. F. Pope		C. King	J. L. Shuck. Matt. 23:8
1858.	Stockton	O. B. Stone	H. Wallace		T. Atwood.	J. S. Buckner. Rom. 12:2
1859.	San Jose.	O. C. Wheeler	Jacob Allen		O. C. Wheeler	Thos. Atwood. Rom. 9:25
1860.	Sacramento	D. B. Cheney	O. C. Wheeler		H. Hamilton.	C. King. 1 Samuel 3:10
1861.	San Francisco.	C. R. Hendrickson	O. C. Wheeler		D. B. Cheney	C. R. Hendrickson Rom. 11:13
1862.	Stockton	F. Charlton	H. A. Sawtelle		C. R. Hendrickson	F. Charlton. John 12:32
1863.	Sacramento	J. F. McCollam	H. A. Sawtelle		H. A. Sawtelle	J. S. McCollam. 2 Cor. 4:7
1864.	Santa Clara.	H. A. Sawtelle	Adison Jones		C. R. Hendrickson	D. B. Cheney. 2 Tim. 3:16
1865.	San Francisco.	A. Jones	O. C. Wheeler		F. Charlton	A. Jones. 1 Cor. 1:27, 29
1866.	San Francisco.	D. B. Cheney	O. C. Wheeler		B. S. McLafferty	J. P. Ludlow. 1 Pet. 3:15
1867.	Stockton	J. P. Ludlow	O. C. Wheeler		J. H. Giles	F. Charlton. Mal. —:17, 18
1868.	San Jose.	J. H. Giles	O. C. Wheeler		H. Hamilton.	C. L. Fisher. 1 Cor. 2:2
1869.	Oakland.	B. T. Martin	C. A. Buckbee		B. T. Martin	J. H. Giles. Mark 9:24
1870.	Sacramento	C. A. Buckbee	J. P. Ludlow		O. C. Wheeler	B. T. Martin. 1 Tim. 3:15
1871.	Tabernacle, S. F.	D. S. Watson	C. A. Buckbee		S. Hilton	A. R. Medbury. 2 Tim. 2:3
1872.	Sac. Calvary	D. S. Watson	C. A. Buckbee		B. T. Martin	D. S. Watson. Phil. 2:9
1873.	Stockton, First	J. F. Pope	C. A. Buckbee		S. B. C. Morse	C. A. Buckbee. Heb. 8:6, 7
1874.	First, S. F.	S. B. C. Morse	B. S. McLafferty		M. D. Gage	O. W. Gates. Ps. 68:28
1875.	San Jose	W. Hildreth	C. A. Buckbee			E. B. Hulbert. John 7:11
1876.	Oakland.	B. S. McLafferty	C. A. Buckbee			S. B. Morse. James 2:18

CONSTITUTION.

ARTICLE I.—*Organization.*

SECTION 1. This Association shall be called the "San Francisco Baptist Association."

SEC. 2. It shall be composed of delegates who shall be members of the churches they represent, and ministers who shall be acting at the time as pastors of the churches appointing them; but no member shall be entitled to more than one vote.

SEC. 3. Each church shall be entitled to five delegates, besides an additional delegate for every twenty members; *provided*, that each church having over one hundred members shall be entitled to only one delegate for every forty members over and above the said first one hundred members.

ARTICLE II.—*Object.*

SECTION 1. The object of this Association shall be, to promote piety, harmony and efficiency in the churches:

SEC. 2. To devise such measures as may appear most expedient, in conformity with Bible truth, for the advancement of our denominational interests.

SEC. 3. To suggest and recommend to the churches such means and modes of operation as may, from time to time, appear best adapted for the general diffusion of the gospel throughout the world.

ARTICLE III.—*Officers.*

SECTION 1. The officers of this Association shall be a Moderator, Clerk and Treasurer.

SEC. 2. The election of these officers shall take place at the annual meeting, and candidates shall be elected by a plurality of ballot votes.

SEC. 3. All officers shall continue in office until their successors are appointed.

SEC. 4. The Moderator shall preside at all meetings of the body, and see that proper order and decorum are observed.

SEC. 5. The Clerk shall keep, in a book prepared for that special purpose, a fair and impartial record of the transactions of each session of the body, take charge of all the records and papers of the Association, conduct its correspondence, and make a report at the next annual meeting.

SEC. 6. The Treasurer shall take charge of all moneys belonging to the Association, keep an accurate record of the same, and the object for which they were designated; pay them out at the order of the Association, and report the state of the treasury before the close of each session.

ARTICLE IV.—*Duty of the Churches.*

SECTION 1. It shall be the duty of the churches composing this body to send, with their delegates to each annual meeting, letters containing the history of their condition during the year, with a statement of their additions and diminutions, their contributions to the various objects of benevolence, and the present number of their communicants.

SEC. 2. Each church shall forward, with its delegates and letter, money for printing the minutes.

ARTICLE V.—*Admissions.*

SECTION 1. Any church desiring membership in this body shall, on application, be examined in relation to its faith and practice, and if approved by the examining committee, and their approval be adopted by the Association, the Moderator shall give to one of its delegates the hand of fellowship.

ARTICLE VI.—*Dismissals.*

SECTION 1. Any church in this Association wishing to withdraw for the purpose of uniting with another body of this faith and practice, shall, on application, be honorably dismissed.

SEC. 2. Any church neglecting, for two consecutive years, to communicate with this body, shall have its name stricken from the minutes, unless two members shall request a delay, and agree to inquire into the state of said church, and report at the next annual meeting.

SEC. 3. While, as an associated body, we disclaim all right to interfere with the independence, the doctrines or the discipline of any church, we nevertheless deem it our privilege to judge of the propriety of continuing in our connection any church or minister which, to us, shall appear heterodox in principle or irregular in practice. Yet no such church or minister shall be liable to expulsion until a written complaint against the same shall have been made by two members of the body; and a report upon the subject shall be presented by a committee appointed at a previous annual meeting.

ARTICLE VII.—*Correspondence.*

SECTION 1. This Association shall have the right to open and hold correspondence with other associations, religious bodies and individuals, according to its pleasure.

ARTICLE VIII.—*Annual Meeting.*

SECTION 1. This Association shall meet annually on the second Tuesday of October, at 7 P. M.

SEC. 2. Before the close of each annual session the Association shall appoint the place for its next annual meeting, and one or more brethren (with alternates) to preach on the occasion, and a writer of the Circular Letter.

SEC. 3. At each and every annual meeting, the Association may, at its pleasure, transact any business it may deem expedient, provided the same be not contrary to this Constitution.

ARTICLE IX.—*Amendments.*

SECTION 1. This Constitution may be amended by a vote of two-thirds of all the members present at any annual meeting, provided notice of the same shall have been given at a previous annual meeting.

STANDING COMMITTEES.

MISSIONS.—REVS. H. B. Foskett, G. W. Ford, Geo. Davis; Dea. N. J. Thompson, J. T. Dunn.

EDUCATION.—REVS. S. B. Morse, U. Gregory, C. W. Hewes, J. Beaven; Deacon B. W. Owen.

SUNDAY-SCHOOLS.—REVS. J. C. Baker, John Francis, E. F. Joy, O. C. Wheeler, J. H. Teale.

PUBLICATIONS.—REVS. A. J. Frost, W. Scott, H. B. Foskett, Bro. H. L. Street, Dea. P. D. Code.

SABBATH OBSERVANCE.—REVS. I. S. Kalloeh, T. J. Arnold, A. A. Guernsey, Bro. R. C. Ferguson.

RULES OF ORDER.

1st. At every sitting, business shall be opened and concluded with prayer, under the direction of the Moderator.

2d. Brethren who are invited to a seat with us shall be at liberty to participate in all discussions, but not to vote.

3d. No member of the Association shall absent himself without leave of the Moderator.

4th. No subject shall be discussed till a motion is made and seconded, and stated by the Moderator.

5th. No person shall speak oftener than twice on the same motion, without leave of the Association.

6th. If, when a motion has been made and seconded, another member shall oppose its discussion, the Moderator shall immediately put this question: "Shall this question be discussed?" —which, if negatived, the subject shall be discussed.

7th. If any proposition or motion under discussion contain two or more points, it shall be divided at the request of any member, and the question taken on each point separately.

8th. Motions made and lost shall not be entered upon the minutes, unless so ordered at the time.

9th. A motion shall be reduced to writing before it shall be discussed, if the Moderator or any member request it.

10th. No person shall speak in debate without first rising from his seat and addressing himself to the Moderator; and during his remarks he shall confine himself to the question before the body, and avoid personalities.

11th. All committees shall be nominated by the Moderator, unless otherwise specially directed by the Association.

12th. When a report is presented, if no objection is made, said report shall be considered as accepted.

13th. In the absence of the Moderator, when the Association convenes, the preacher of the Annual Sermon shall preside until a Moderator is elected. The Moderator shall have the right to name any person to perform the duties of the Chair, for a temporary season, when he may wish to speak or otherwise vacate his place.

14th. Immediately upon the assembling of the Association in an annual session, the Roll of Delegates, as previously prepared by the Clerk from the accredited letters of the churches, shall be called. Before the Association closes, the Roll of Delegates shall be called a second time, and marks of absence attached to the names of those who have not been present.

15th. Any member dissenting from the decision of the Chair shall have the privilege of an appeal to the Association without debate.

16th. A motion for adjournment shall always be in order, but shall never be discussed.

17th. No motion or proposition on a subject different from the one under consideration shall be admitted under color of an amendment.

18th. All questions shall be propounded in the order they were moved and seconded, except that in the filing of blanks the highest number, the largest sum and the longest time shall be put first.

19th. The minutes of the session shall be leisurely read and corrected before the rising of the Association.

20th. These rules shall be distinctly read from the Chair immediately after the organization of the body.

21st. The Rules of Order and Order of Business may be temporarily suspended or permanently altered by a majority of votes, at any regular meeting of the body.

ORDER OF BUSINESS.

- I. Calling the Roll of Delegates by the Clerk.
- II. Appointment of Committee on Devotional Exercises.
- III. Appointment of Committee on Application of Churches for membership.
- IV. Preaching of Annual Sermon, followed by Collection.
- V. Report of Committee on the application of new churches, and their reception.
- VI. Nomination in open session, and election of officers, by ballot.
- VII. Invitation to Visiting Brethren present, to a seat with us. "Visiting Brethren" includes all members of regular Baptist Churches, in good and regular standing, who may be present at the meetings of the Association, but not regularly delegated thereto.—*See Minutes for 1868.*
- VIII. Appointment of Committees.—1st. On Devotional Exercises. 2d. On the State Religion. 3d. On the Circular Letter. 4th. On Resolutions. 5th. To Audit the Treasurer's Account. 6th. To propose a Place, Preachers, and Writer of Circular Letter for the next session of the Association.
- IX. Reading of Letters from the Churches.
- X. Unfinished business of last year.
- XI. Reports of Committees.—1st. On the Circular Letter. 2d. On Missions. 3d. On Education. 4th. On Sabbath-schools. 5th. On Religious Publications. 6th. On Place, etc., for next session. 7th. Other Committees.
- XII. Appointment of Standing Committees on Missions, Education, Sabbath-schools, Religious Publications, etc., for the ensuing year.
- XIII. Miscellaneous Business.
- XIV. Closing Services, by the Moderator.

OBITUARIES.

Bro. Francis, on behalf of the Committee, reported the decease of the following beloved brethren and sisters during the past year :

REV. C. B. POST, died April 18th, at Meredith, N. Y. Bro. Post died at the East, having labored faithfully four years and a half in this State for the Home Mission Cause. An earnest, interesting preacher, and during his ministry baptized about 500 persons.

REV. HORACE RICHARDSON, died March 15th. For many years a faithful servant in the Bible cause. A brother universally beloved.

DEACON MARTIN SHUEY, died February 12th, aged 90 years. A man good and true, and ready for the summons.

PROF. HERMAN PERRY, died at Sacramento, January 18th. A brother whose praise is in all the churches.

REV. FLEMING SPENCER, died at St. Helena, Nov. 16th. A patient sufferer in the Kingdom.

BRO. EZEKIEL TRIPP, a Trustee of the First Church, S. F. A sincere friend and willing helper.

BRO. B. H. FREEMAN, also a trustee of the same church. Bro. F. held many positions of public trust, and in his removal the church suffers no ordinary bereavement.

BRO. J. W. LAMPKIN, and young brother PEPPARD, both leaving a precious memory at San Jose.

SISTER GREGORY, wife of Rev. Uriel Gregory, Pastor of the Fifth Church, whose earnest labor in church and Sunday-school, especially in her infant class, endeared her to all hearts.

These all died in hope of a better resurrection, through him that loved us, and whose service was their delight.

תּוֹרַת אֱמֶת

CATECHISM

FOR

INSTRUCTION

IN THE

MOAIC RELIGION

FOR THE

HEBREW FREE SCHOOL

OF

SAN FRANCISCO

BY

ARON J. MESSING

Rabbi Congregation "Beth Israel."

SECOND EDITION

SAN FRANCISCO :

M. WEISS, PRINTER AND PUBLISHER, 525 COMMERCIAL ST.

1887—5647

תּוֹרַת אֱמֶת

INSTRUCTION IN THE MOSAIC RELIGION.

OF THE DIGNITY AND DESTINY OF MAN.

QUESTION 1. *Which is the noblest creature known ?*

ANSWER. Man. For he is superior to the other creatures of this earth, on account of the noble powers and capacities of his SOUL, especially reason, and freedom of will, which make him a rational being.

כִּי בְּצַלְם אֱלֹהִים עָשָׂה אֶת־הָאָדָם :

"For after his own image did God make man." (Gen. 9, 6.)

Q. 2. *What do we call REASON ?*

A. The power or capacity of the human soul to judge and to decide ; to distinguish between the true and the false, and between that which is right and good, and that which is wrong and evil.

Q. 3. *What is meant by FREEDOM OF WILL ?*

A. The animal obeys merely its instinct, and strives to satisfy its natural impulses ; but man has the power to rule his desires by the force of his reason, and to choose between good and evil.

אַל־תִּהְיֶה כְּסוֹס, כְּפָרָד, אִין הָבִין, בְּמַתְגַּ וְרָסָן עֲדִיו לְכָלוֹם,
בֶּל קָרֵב אֵלָיָה :

"Be not like the horse and mule, which have no reason, whose mouth must be governed by bridle and bit, lest they injure thee." (Psalm 32, 9.)

OF RELIGION.

Q. 4. *What is RELIGION ?*

A. The desire of our soul to know God, and to worship Him.

סוף דבר הכל נשמע, את-האלהים ירא, ואת-מצותיו
שכור, בייזה כל-האדם :

"The concluding principle is, fear God, and observe his precepts ; for this is the whole duty of man !" (Eccles. 12, 13.)

Q. 5. *How do we call the RELIGION WHICH WE PROFESS ?*

A. We call the religion which we profess the Mosaic Religion ; because it was communicated to our ancestors by Moses, the son of Amram, of the tribe of Levi.

זכרו תורת משה עבדי, אשר צויתי אותו בחרב על-כל-
ישראל, חקים ומשפטים :

"Remember ye the law of Moses, my servant, to whom I commanded on Horeb laws and ordinances for all Israel." (Mala. 3, 22.)

Q. 6. *Do all men profess one and the SAME religion ?*

A. No. Mankind are not of one opinion concerning God and his worship. There are various religions, which all, nevertheless, acknowledge a God and Creator who desires the welfare of his creatures. Our wise men, therefore, teach us :

חסדי אבות העולם יש להם חלק לעולם הבא :

"The pious of all people have a share of the world to come,"
i. e., may enjoy everlasting happiness.

Q. 7. *What is meant by the term ISRAELITE ?*

A. An Israelite is a descendant of the patriarchs Abraham, Isaac, and Jacob ; the last of whom received from God the name of Israel,

וַיֹּאמֶר-לוֹ אֱלֹהִים, שְׁמְךָ יַעֲקֹב, לֹא-יִקְרָא שְׁמְךָ עוֹד יַעֲקֹב,
כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמְךָ, וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל :

"And God said unto him, thy name is Jacob ; thy name shall not be called any more Jacob, but Israel shall be thy name ; and he called his name Israel." (Gen. 35, 10.)

Q. 8. *Can you name some of the attributes of God ?*

A. Unity, Eternity, Omnipotence, Perfection. God is the Creator of Heaven and Earth and of all that is contained therein. God is sovereign ruler of all things. God always has been, and ever will be ; and is thus called the Eternal. God is everywhere ; the universe is full of his glory ; he sees all, knows all, even our most secret thoughts.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל, וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ :

"The heavens relate the glory of God, and the expanse telleth of the works of his hands." (Ps. 19, 2.)

שְׂאוּ-מַרְוֹם עֵינֵיכֶם, וּרְאוּ, מִי-בָרָא אֱלֹהִי, הַמוֹצִיא בְּמִסְפָּר
צְבָאָם, לְכֹלם בְּשֵׁם יְקֹרָא, מְרַב אוֹנִים וְאַמִּין כָּח,
אִישׁ לֹא נִעְדָּר :

"Lift up your eyes on high, and see, who hath created these ? he that bringeth out their host by number ; who calleth them all by name ; from him, who is great in might, and strong in power, not one escapeth." (Isaiah 40, 26.)

Q. 9. *Into how many classes are the duties, we have to fulfill, divided ?*

A. Into three classes. First, the duty of man toward God ; secondly, his duty toward his neighbor ; and thirdly, his duty toward himself.

THE DUTY OF MAN TOWARD GOD.

OF THE LAW OF GOD.

Q. 10. *What do you understand by the Law of God ?*

A. All the precepts contained in the Bible.

נֶר-לְרַגְלִי דְבָרְךָ, וְאוֹר לְנִתְיָבְתִּי :

“A lamp unto my feet is thy word, and a light unto my path.” (Ps. 119, 105.)

Q. 11. *What is the BIBLE ?*

A. The collection of writings, divinely inspired, and transmitted to us by our ancestors.

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ, וְאַל-תִּטֵּשׁ תּוֹרַת אִמְךָ :

“Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother.” (Prov. 1, 8.)

Q. 12. *What are the fundamental principles of the divine law ?*

A. The love of God, and love of our neighbor.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד :

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-

מְאֹדְךָ :

“Hear, O Israel ! The LORD our God, is ONE Eternal Being.

“And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.” (Deut. 6, 4 & 5.)

וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, אֲנִי יְהוָה :

“Thou shalt love thy neighbor as thyself : I am the LORD.” (Levit. 19, 18.)

Q. 13. *What is meant by the love of God ?*

A. A love surpassing all earthly affections. We ought not forget for a single instant that our life,

wealth, and all we possess, come from him ; that he rewards the just and punishes the wicked, both in this life and hereafter.

גִּדְלָהּ הָעֵצָה, וְרַב הָעֲלִילָהּ, אֲשֶׁר-עֵינֶיהָ פְּקָחוֹת עַל-כָּל
דְּרָכֵי בְנֵי אָדָם, לָתֵת לְאִישׁ בְּדַרְכּוֹ, וּכְפָרִי מִעֲלָיו :

"Great in counsel, and mighty in execution ; whose eyes are open over all the ways of the sons of man, to give unto every one according to his ways, and according to the fruit of his doings." (Jerem. 32, 19.)

לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיהָ, לִשְׁמוֹעַ בְּקוֹלוֹ, וּלְדַבְּקָה-בּוֹ,
כִּי הוּא חַיָּיהָ, וְאָרְךְ יָמֶיהָ :

"To love the LORD thy God, to hearken to his voice, and to cleave unto him ; for he is thy life, and the length of thy days." (Deut. 30, 20.)

Q. 14. *What do you understand by the just and wicked ?*

A. The just are those who fulfill their duties toward God and their neighbor ; and the wicked are those who transgress them.

וּלְךָ-אֲדָנִי חֶסֶד, כִּי-אַתָּה תִּשְׁלַם לְאִישׁ כְּמַעֲשָׁיו :

"And unto thee, O Lord, belongeth kindness ; for thou wilt recompense every man according to his works." (Ps. 62, 13.)

Q. 15. *What is meant by the love of our neighbor ?*

A. It is a sentiment which should induce us to love all mankind, without reference to their religion.

אַל-תִּמְנַע-טוֹב מִבָּעָלָיו, בְּהִיּוֹת לְאִל יָדֶיךָ לַעֲשׂוֹת :

"Withhold not a benefit from him who is deserving it, when it is in the power of thy hand to do it." (Prov. 3, 27.)

Q. 16. *Who is our neighbor ?*

A. Everybody who, like ourselves, is the creature of God, descending from our first parents, Adam and

Eve. We ought to do to him, as we wish he should do to us.

הָלוֹא אָב אֶחָד לְכָלֵנוּ, הָלוֹא אֵל אֶחָד בְּרָאֵנוּ, מִדּוּעַ
נִבְגֵּד אִישׁ בְּאָחִיו:

"Have we not all one father? hath not one God created us? why shall we deal treacherously every man against his brother." (Mala. 2, 10.)

Q. 17. *How have we received the law of God?*

A. Our ancestors were slaves in Egypt. God miraculously delivered them by the hand of Moses, his faithful servant, and gave them, by this great prophet, all the precepts contained in the divine law.

וְאֵתִי צִוָּה יְהוָה בָּעֵת הַהִיא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים,
לַעֲשֹׂתֵכֶם אֹתָם:

"And God commanded me at that time to teach you laws and statutes, that you may do them." (Deut. 4, 14.)

Q. 18. *How is that portion of the law called which God gave directly on Mount Sinai, in the presence of all Israel?*

A. It is called the Decalogue, or the Ten Commandments.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה, עֲלֵה אֵלַי הַהָרָה, וְהִיא־יִשָּׁם, וְאֶתְנָה
לְךָ אֶת־לַחַת הָאֲבֹן, וְהַתּוֹרָה, וְהַמִּצְוָה, אֲשֶׁר כָּתַבְתִּי
לְהוֹרָתָם:

"And the LORD said unto Moses; Come up to me to the mount, and remain there, and I will give thee the tables of stone, with the law, and the commandment which I have written to teach them." (Exod. 24, 12.)

Q 19. *Recite the TEN COMMANDMENTS ?*

A. 1st.—I am the Eternal, thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2d.—Thou shalt have no other gods before me ; thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth ; thou shalt not bow down to them, nor serve them ; for I, the Lord thy God, am a zealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of those that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

3d.—Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless who taketh his name in vain.

4th.—Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; thereon thou shalt not do any work ; neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made Heaven and Earth, the Sea, and all that is therein, and rested on the seventh day ; therefore the Lord blessed the seventh day, and hallowed it.

5th.—Honor thy father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth thee.

6th.—Thou shalt not commit murder.

7th.—Thou shalt not commit adultery.

8th.—Thou shalt not steal.

9th.—Thou shalt not bear false witness against thy neighbor.

10th.—Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

Q. 20. *What is that portion of the Sacred Writings called, which was given to Moses for our guidance?*

A. The Pentateuch, or The five books of Moses.

לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה, וַיִּשְׁמָתֶם אֹתוֹ מִצֵּד אֲרוֹן
בְּרִית-יְהוָה אֱלֹהֵיכֶם, וְהָיָה-שָׁם כִּי לְעֵד:

"Take this book of the law, and lay it at the side of the ark of the covenant of the LORD thy God, that it may remain there against thee for a witness." (Deut. 31, 26.)

Q. 21. *By what other name do we designate these writings, together with those which the Prophets wrote by divine inspiration?*

A. They are called the Bible, or Holy Scriptures.

עַל-פִּי הַתּוֹרָה, אֲשֶׁר יוֹרָה, וְעַל-הַמִּשְׁפָּט, אֲשֶׁר-יֵאמְרוּ
לָךְ תַּעֲשֶׂה, לֹא תִסּוּר מִן-הַדָּבָר אֲשֶׁר-יִגִּדוּ לָךְ, יָמִין
וּשְׂמָאל:

"In accordance with the instruction which they may instruct thee, and according to the decision which they may impart unto thee, shalt thou do; thou shalt not depart from the doctrine which they may tell thee, to the right, or to the left." (Deut. 17, 11.)

Q. 22. *Into how many parts are the Holy Scriptures divided ?*

A. Into three parts. First, the LAW, "תּוֹרָה"—Second, the PROPHETS, "נְבִיאִים"—Third, the HOLY WRITINGS, or "כְּתוּבִים"

Q. 23. *What are the divisions and the contents of these books ?*

A. 1st.—The Law, also called the Pentateuch, or the five books of Moses, contains a narrative of the origin of mankind, the Patriarchal History, moral, ceremonial, social and political laws, and the history of our people to the death of Moses.

2d.—The books of the Prophets are divided into two parts: The *Earlier* and the *Later* Prophets, "נְבִיאִים רִאשׁוֹנִים" and "נְבִיאִים אַחֲרָנִים"

The books of the earlier Prophets contain the history of the Israelites from the death of Moses to the destruction of the first temple. This history is contained in the following books: Joshua, Judges, Samuel and Kings. The books of the later Prophets contain various prophecies; also, exhortations and promises, made and declared by God to the people of Israel; they are contained in Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets.

3d.—The Holy Writings are: The Psalms of David, the Proverbs, the Book of Job, the Songs of Solomon, Lamentations, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the Chronicles.

THE FUNDAMENTAL PRINCIPLES OF OUR BELIEF

Q. 24. *What are the fundamental principles of our belief ?*

A. There are three. First, the belief in the existence of God ; second, in divine revelation ; third, in the immortality of the soul.

Q. 25. *What do you understand by divine revelation ?*

A. Man could not, by his own understanding, acquire all the knowledge necessary to his happiness. God has therefore revealed this knowledge by pious men, who have given us a collection of tenets for the guidance of our belief and actions.

בְּאֵין חֲזִיוֹן יִפְרַע עָם, וְשִׁמְרֵ תוֹרָה אִשְׁתָּהוּ :

“Without a prophetic vision people will become unruly ; but when it observeth the law, then will it be happy.”
(Prov. 29, 18.)

Q. 26. *What will result to us from the belief in God ?*

A. Believing that God observes the conduct of man, we shall endeavor to be good and virtuous ; and, when afflicted with trouble, we will confide in divine mercy.

כִּי אֵין לַיהוָה מַעְצוֹר לְהוֹשִׁיעַ בָּרַב אוֹ בְּמִעוֹט :

“There is no restraint to the LORD to save by means of many or by means of few.” (1 Sam. 14, 6.)

Q. 27. *Are we free to do good or evil ?*

A. Yes, for without freedom of action there would be neither vice nor virtue, and because God is supremely just, virtue must have its reward, and vice its punishment.

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב, וְאֶת־הַמָּוֶת וְאֶת־הָרָע—וּבִחַרְתָּ בַחַיִּים, לְמַעַן תַּחְיֶה :

“See, I have set before thee this day life and the good, death and the evil ;—but choose thou life, in order that thou mayest live.” (Deut. 30, 15 & 19.)

THE PRECEPTS,

WHICH CLAIM OUR ATTENTION MOST FREQUENTLY AND WHICH IMPRESS
UPON US THE OBLIGATION OF OBEYING THE LAW OF GOD.

Q. 28. *What are those precepts, which we shall practice daily?*

A. 1st.—“Prayer,” which we address daily to the Eternal, whereby we manifest to Him our submission, and trust in His infinite goodness, and in which we acknowledge His omnipotence, providence and mercy.

בְּרַכִּי נַפְשִׁי אֶת־יְהוָה, וְכָל־קִרְבִּי אֶת־שֵׁם דָּדְשׁו׃

בְּרַכִּי נַפְשִׁי אֶת־יְהוָה, וְאֶל־תִּשְׁכַּחִי כָל־גְּמוּלוֹי׃

“Bless, O my soul, the LORD, and all that is within me, his holy name.

“Bless, O my soul, the LORD, and forget not all his benefits.”
(Ps. 103, 1 & 2.)

הוֹדוּ לַיהוָה כִּי־טוֹב, כִּי לְעוֹלָם חֶסֶד׃

“Give thanks unto the LORD, for he is good; because unto eternity endureth his kindness.” (Ps. 118, 1.)

2d.—The “Tephilin” (Phylacteries), which we tie on the left arm and forehead, and in which are enclosed four written chapters from the Pentateuch, relating to these duties.

וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ׃

“And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.” (Deut. 6, 8.)

3d.—The wearing of the “Tsitsith” (Fringes), which shall remind us continually of the divine precepts.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

“And the LORD said unto Moses, as followeth :

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית,
עַל-בְּנָפִי בְּגִדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף
פֶּתִיל תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת
יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא-תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם,
וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים
לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לֵהֱיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

"Speak unto the children of Israel, and say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and that they shall put upon the fringe of the corner a thread of blue;

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after (the inclination of) your own heart and (the delight of) your eyes, in pursuit of which ye have been led astray.

"In order that ye may remember, and do all my commandments, and be holy unto your God.

"I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God."
(Numb. 15, 37-41.)

4th.—The fastening to the door-posts of our houses the "Mezouzah," which contains two chapters from the Pentateuch, referring to this obligation.

וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:

"And thou shalt write them upon the door-posts of thy house, and upon thy gates." (Deut 6, 9.)

ON PRAYER.

Q. 29. *How ought we prepare ourselves before addressing our prayers to the Eternal ?*

A. By abandoning all worldly thoughts, and by elevating our soul toward God. Cleanliness of person is likewise necessary to render our prayers acceptable.

טוב מעט תחנונים בכונה, מהרבות שלא בכונה :

“A few petitions with devotion are better than many without devotion.” (Orach Chayim, i. § 4.)

Q. 30. *What is the object of Prayer ?*

A. To praise the Eternal ; to invoke his assistance for ourselves, and for the happiness of mankind ; to thank him for the benefits he has dispensed to us ; and to solicit pardon for the faults we have committed.

נחפשה דרכינו ונחקרה, ונשובה ער-יהוה :

“Let us search and investigate our ways, and let us return to the LORD.” (Lament. 3, 40.)

Q. 31. *Is it obligatory to pray every day ?*

A. It is our duty to pray to God at least three times a day—morning, evening, and at night.

קרוב יהוה לכל-קראיו, לכל אשר יקראהו באמת :

רצון-יראיו יעשה, ואת-שועתם ישמע, ויושיעם :

“The LORD is nigh unto all those who call to him, to all who call to him in truth.

“The desire of those who fear him will he fulfill, and their cry will he hear, and save them.” (Ps. 145, 18 & 19.)

Q. 32. *Which is the chapter of the law that forms part of the prayer we are bound to recite morning and evening ?*

A. It begins :

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד :

Hear, O Israel, the Eternal is our God, the Eternal is ONE. Blessed be the name of His glorious kingdom forever. Thou shalt love the Eternal, thy God, with all thy heart, and with all thy soul, and with all thy might, and these words which I command thee this day shall be in thy heart; thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; thou shalt write them upon the door-posts of thy house, and upon thy gates. (Deut. 6, 4-9)

Q. 33. *What does this chapter particularly declare to us ?*

A. The existence, eternity, and unity of God: the obligation to love him above all things, so that we shall sacrifice to this love our wealth and our life, and teach our children the precepts of the divine law.

Q. 34. *What other duties have we to fulfill, appertaining to prayer ?*

A. We have to recite the various prayers designated for the festivals and solemn days of the year; to offer thanksgiving to God before and after meals, and to say other prayers and blessings in the different circumstances of life.

שׁוּתִי יְהוָה לְנִגְדִי תָמִיד, כִּי מִיְמִינִי בַל-אֲמוּט :

"I have always set the LORD before me, for if he be at my right hand, I shall not totter." (Ps. 16, 8.)

Q. 35. *How ought we to conduct ourselves in the places consecrated to prayer ?*

A. We ought to enter and behave ourselves in the most decorous manner at the house of prayer, and abstain from all worldly discourse or thought during divine service.

וְנָחַי אֱלֹהִים רוּחַ נִשְׁבָּרָה, לִכְנִשְׁבָּר וְנִרְכָּה, אֱלֹהִים, לֹא תִבְזֶה:

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, wilt thou not despise." (Ps. 51, 19.)

SACRED DAYS AND FESTIVALS.

Q. 36. *Name the sacred days which God has commanded us to celebrate ?*

A. 1st. The holy Sabbath day, "יוֹם הַשַּׁבָּת" instituted to remind us that God, after having created the world in six days, rested on, and sanctified the seventh.

אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ, וּמִקְדָּשִׁי תִירָאוּ, אֲנִי יְהוָה:

"My Sabbaths shall ye keep, and my Sanctuary shall ye reverence: I am the LORD." (Lev. 19, 30.)

2d. The Passover, "פֶּסַח" celebrating the anniversary of our going out of *Egypt*. During this festival we are prohibited from eating leavened bread. This feast commences on the fifteenth day of Nissan.

שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב, וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ, כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם, לַיְלָה:

"Observe the month of Abib, and prepare the passover-sacrifice unto the LORD thy God; for in the month of Abib did the LORD thy God bring thee forth out of *Egypt*, by night." (Deut 16, 1.)

3d.—The Pentecost, “שָׁבוּעוֹת” or Feast of Weeks; so called, because it is celebrated seven weeks after the first day of Passover, to remind us of the period in which the law was proclaimed on Mount Sinai. This feast occurs on the sixth day of Sivan.

שִׁבְעָה שָׁבָעַת תִּסְפֹּר-לָךְ, מֵהַחֵל חֲרִמִּישׁ בַּקָּמָר, תֵּחֵל
לְסֹפֶר שִׁבְעָה שָׁבָעוֹת:

“Seven weeks shalt thou number unto thyself; from the time thou beginnest to put the sickle to the grain, shalt thou begin to number seven weeks.” (Deut. 16, 9.)

4th.—The Day of Memorial, “יוֹם הַזִּכְרוֹן” or the New Year, “רֵאשִׁית הַשָּׁנָה” The anniversary of the creation of the world begins with the first day of Tishri

תִּקְעוּ בַחֲרִישׁ שׁוֹפָר, בַּבֶּסֶס לְיוֹם חֲגִגּוֹ:
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

“Blow on the new moon the cornet, at the time appointed, on the day of our feast.

“For this is a statute for Israel, an ordinance by the God of Jacob.” (Ps. 81, 4 & 5.)

5th.—The Day of Atonement, “יוֹם הַכִּפּוּרִים” is entirely devoted to penitence. We supplicate from God pardon for our sins, after a sincere repentance, and having first asked forgiveness of those we have offended or wronged. This sacred day occurs on the tenth day of the same month, Tishri.

כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם,
לִפְנֵי יְהוָה תִּטְהָרוּ:

“For on that day shall he (the high priest) make an atonement for you, to cleanse you from all your sins; before the LORD shall ye be clean,” (Levit. 16, 30.)

6th.—The Feast of Tents, or Tabernacles, “סֻכּוֹת” is celebrated in commemoration of our ancestors having dwelt in tents during their long journey in the desert, which they were obliged to traverse after their departure from Egypt. This festival commences on the fifteenth day of Tishri, and lasts seven days, followed by two festival days; the first of which is called Shemeeni Atzereth, “שְׁמִינִי עֲצֶרֶת” or Closing Festival; the second, Simchath Torah, “שִׂמְחַת תּוֹרָה” or Rejoicing in the Law.

בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ
בְּסֻכּוֹת :

לְמַעַן יֵדְעוּ דִּרְתֵּיכֶם, כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל,
בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם, אֲנִי יְהוָה אֱלֹהֵיכֶם :

“In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.

“In order that your generations may know, that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt; I am the LORD your God.” (Levit. 23, 42 & 43.)

Q. 37. *In what manner ought we to celebrate the Sabbath day and Festivals?*

A. We are bound to keep those days most sacred, to abandon all manual labor and worldly pursuits, to devote the Sabbaths and Festivals to the worship and praise of the Almighty Creator, in perusing the Holy Scriptures, and in contemplating with a grateful feeling, the bounteous blessings of Providence, and the wonderful works of his creation.

אִם־תִּשָּׁב מִשְׁכַּת־רַגְלֶךָ, עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי, וְקִרְאַת־
 לִשְׁכַּת עֲנִי, לְקָרוֹשׁ יְהוָה, מְכַבֵּד, וְכִבְדָּתוֹ מִעֲשׂוֹת
 דְּרָכֶיךָ, מִמִּצּוֹא חֲפָצֶךָ, וְדִבַּר דָּבָר :
 אִזְּזוּ תַתְּעַנֵּג עַל־יְהוָה :

"If thou restrain thy foot for the sake of the Sabbath, not doing thy business on my holy day ; and if thou call the Sabbath a delight, the holy day of the LORD, honorable ; and honor it by not following thy usual pursuits, by not doing thy own business, and speaking (vain) words ;
 "Then shalt thou find delight in the LORD." (Isaiah 58, 13 & 14.)

Q. 38. *Besides these festivals, commanded by the divine law, are there not other days instituted at a later period, to celebrate some happy events ?*

A. Yes. We celebrate : 1st. Chanucha, "חֲנֻכָּה" or the Feast of Dedication ; to commemorate the victories obtained by the Asmoneans, called the Maccabees, of the family of Aaron, the High Priest, over Antiochus, who had invaded the Holy Land, and defiled the Temple at Jerusalem ; after which the sacred vessels of the Temple were purified and newly consecrated. This festival occurs on the twenty-fifth day of Kislev, and the following prayer is said :

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַפְּלִחְכוּת, שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם,
 בְּזֶמֶן הַזֶּה :

We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou

didst vouchsafe to our ancestors in former time, in this season.

In the days of Matthias, the son of Johannan, the High Priest, Ahashmonai and his sons, the tryannical government of Greece rose up against thy people of Israel, to make them forget thy law, and neglect the statutes of thy will; but thou in thine abundant mercy didst rise up in their behalf; in the time of their trouble didst thou contend for them. Thou didst judge their cause, and didst avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the impure into the hands of the undefiled; the wicked into the hands of the righteous; and the proud into the hands of the contemplators of thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation and redemption for thy people Israel on that day; afterward thy children entered into the oracle of thy house, cleaned thy temple, and purified thy holy place, and did light lamps in the court of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving.

2d. Purim, "פִּירִים" or the Feast of "Lots," is to celebrate the anniversary of our deliverance, when God, by means of Queen Esther, saved the Israelites from the persecution of the perfidious Haman, who had sworn their destruction. He had already fixed, by casting of lots, the day of the meditated massacre.

This festival occurs on the fourteenth day of the month Adar, and the following prayer is said on this festival :

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
וְעַל הַפְּלִחָמוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם,
בַּיָּמֵן הַזֶּה :

We adore thee for the miracles, the redemptions, mighty deeds, salvation, and triumph, which thou didst vouchsafe to our ancestors in former time, in this season.

In the days of Mordecai and Esther, the wicked Haman rose up in Shushan the capital ; he sought to slay, destroy, and extirpate all the Jews, young and old, women and suckling children, on one day, on the thirteenth day of the twelfth month, called Adar, and to take their spoil for prey ; but thou, by thine abundant mercy, didst frustrate his counsel, foil his designs, and cause them to recoil with redoubled force upon his own head, so that he, and his sons were hanged on a tree.

And for all these mercies, may thy name, O our King ! be continually praised, and exalted for ever and ever.

FASTS AND DAYS OF ABSTINENCE.

Q. 39. *Besides the Great Fast, have we any others in the course of the year ?*

A. Yes. There are four others, instituted as memorials of the misfortunes which our ancestors endured at various periods. The first of these four fasts occurs on the 17th day of Tamooz, as an anniversary of the capture of Jersuallem by the Romans. The second, on the 9th day of Ab, is the anniversary of the destruction of the first and second Temple of Jerusalem. The third, on the 3d day of Tishri, is called the fast of Gedaliah. The fourth, on the 10th day of Tebeth, commemorates the day on which the King of Babylon encamped at and built forts against Jerusalem. There is also a fifth fast which is kept on the 13th day of Adar, as an anniversary of the fast of Esther.

כֹּה־אָמַר יְהוָה צְבָאוֹת, צוֹם הָרְבִיעִי, וְצוֹם הַחֲמִישִׁי, וְצוֹם
הַשְּׁבִיעִי, וְצוֹם הָעֲשִׂירִי, יִהְיֶה לְבֵית־יְהוּדָה לְשָׂשׂוֹן
וּלְשִׂמְחָה, וּלְמַעֲרִים טוֹבִים, וְהָאֱמֶת וְהַשָּׁלוֹם אָהָבוּ:

"Thus hath said the LORD of hosts, the fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth (month), shall become to the house of Judah gladness and joy, and merry festivals ; only love ye the truth and peace." (Zach. 8, 19.)

Q. 40. *What is the principal object of these fasts ?*

A. To remind us that the sins of our ancestors caused all the misfortunes they endured, and consequently to induce us to improve our conduct, and faithfully to fulfill all our duties, both toward God and our neighbors.

הֲלוֹא זֶה צוֹם אֲבַחֲרֶהוּ, פֶּתַח חֲרָצֹבוֹת רָשָׁע, הַתֵּר אֲנִידוֹת
 מוֹטָה, וְיִשְׁלַח רְצוּצִים חֲפָזִים, וְכָל-מוֹטָה תִּנָּתְקוּ :
 הֲלוֹא פָרִס לָרֵעַב לַחֲמֶךְ, וְעֲנִיִּים מְרֹדִים תָּבִיא בֵּיתְךָ,
 כִּי-תִרְאֶה עָרֶם וְכִסִּיתוֹ, וּמִכְשָׁרְךָ לֹא תִתְעַלֵּם :

"Is not this (rather) the fast that I would prefer? to open the
 snares of wickedness, to undo the bands of every yoke,
 and to let the oppressed go free, and that ye should
 break asunder all fetters ?

"Is it not to distribute thy bread to the hungry, and that
 thou bring the afflicted poor into thy house? when thou
 seest the naked, that thou clothe him; and that thou
 hide not thyself from thy own flesh ?" (Isaiah 58, 6 & 7.)

OF VARIOUS RELIGIOUS ORDINANCES.

Q. 41. *Are there not other religious ordinances commanded by the Law ?*

A. Yes. The principal ordinance is Circumcision ; at first enjoined on the Patriarch Abraham, and afterward on all his male descendants, as a token of the covenant or alliance with God.

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם, וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר,
אַתָּה, וְזֶרְעֶךָ אַחֲרָיָה, לְדֹרֹתָם :

זאת בְּרִיתִי, אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם, וּבֵין זֶרְעֶךָ אַחֲרָיָה,
הַמּוֹל לָכֶם כָּל־זָכָר :

"And God said unto Abraham, but thou, for thy part, shalt keep my covenant, thou, and thy seed after thee, in their generations.

"This is my covenant, which ye shall keep, between me and between you, and between thy seed after thee ; every male-child among you shall be circumcised." (Genesis 17, 9 & 10.)

There are also precepts, which prohibit the eating of blood or the flesh of animals which are considered impure, or which were not killed according to the established rites of Israel.

וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהוֹרָה לַטְּמֵאָה, וּבֵין־הָעוֹף
הַטָּמֵא לַטְּהוֹר, וְלֹא־תִשְׁקְצוּ אֶת־נַפְשֵׁיכֶם בַּבְּהֵמָה,
וּבָעוֹף, וּבְכֹל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה, אֲשֶׁר־הִבְדַּלְתִּי
לָכֶם לַטְּמֵא :

וְהִיִּיתֶם לִי קְדוֹשִׁים, כִּי קְדוֹשׁ אֲנִי יְהוָה, וְאַבְדֹּל אֶתְכֶם
מִן־הָעַמִּים לְהִיּוֹת לִי:

"Ye shall therefore distinguish between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not defile your souls by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated for you as unclean.

"And ye shall be holy unto me, for I the LORD am holy; and I have separated you from the nations, that ye should be mine." (Levit. 20, 25 & 26.)

וְכָל־דָּם לֹא תֹאכְלוּ, בְּכָל מוֹשְׁבֵיכֶם, לָעוֹף וּלְבְּהֵמָה:
כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם, וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא
מֵעַמִּיהָ:

"Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.

"Whatsoever person it be that eateth any manner of blood, that person shall be cut off from his people." (Levit. 7, 26 & 27.)

SIN AND PENITENCE.

Q. 42. *What will be the result of our neglecting our religious or moral duties ?*

A. Sin and Suffering.

הֲלוֹא אִם-תִּטֵּיב שְׂאֵת, וְאִם לֹא תִטֵּיב, לִפְתָּח חַטָּאת
רִבְּץ, וְאַלְיָךְ תִּשְׁקָתוֹ, וְאַתָּה תִּמְשָׁל-בּוֹ :

"If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door ; and unto thee is its desire, but thou canst rule over it." (Gen. 4, 7.)

Q. 43. *What is sin ?*

A. Disobedience to the law of God.

לֵב טָהוֹר בְּרֹא-לִי, אֱלֹהִים, וְרוּחַ נָכוֹן חֲרִט בְּקִרְבִּי :

"Create unto me a clean heart, O God ! and a firm spirit renew thou within me." (Ps. 51, 12.)

Q. 44. *How do we render ourselves guilty of sin ?*

A. We can render ourselves guilty of sin in two ways :

First. By the non-observance of that which God has commanded us to do ; this is called the Sin of Omission.

Secondly.—In doing that which is prohibited by the divine Law ; this is called the Sin of Commission.

Q. 45. *What is the effect of sin ?*

A. It is to render us guilty before God, whereby we incur punishment, either in this world or in the world to come.

אֹי לְרָשָׁע רָע, כִּי-גִמּוֹל יִרְוּ יַעֲשֶׂה לוֹ :

"Woe unto the wicked who doeth evil ; for the recompense of his hands shall be bestowed on him." (Isalah 3, 11.)

Q. 46. *By what means can the sinner be absolved from his sins, and obtain pardon from God ?*

A. By a sincere repentance for the sin committed, by regret for having offended God ; by a firm resolution to avoid sin for the future, and by the confession of our errors before the Eternal.

הַחֶפֶץ אַחֲפֵץ מוֹת רָשָׁע, נָאִם אֲדֹנֵי יְהוָה, הֲלוֹא בְּשׁוּבוֹ
מִדְּרָכָיו יִחְיֶה :

“Have I then the least pleasure in the death of the wicked ? saith the Lord Eternal ; and not in his turning away from his ways, that he may live ?” (Ezekiel 18, 23.)

Q. 47. *Will those acts of penitence suffice to obtain us pardon for such sins, that arise from having injured our neighbor ?*

A. No. It is necessary besides, to atone to the person offended, by repairing the wrong we have done him, whether to his person, his interests, or his reputation.

Q. 48. *Is the sinner permitted to defer his repentance ?*

A. No. Because nothing is so uncertain as the duration of human life. Death might surprise the sinner before he had reconciled himself with God.

Q. 49. *How ought we to appreciate the duty of repentance ?*

A. As the most important favor from the God of mercy, who, knowing our weakness, has given us the means of obtaining pardon for our sins, and to regain divine grace.

כִּי לֹא אַחֲפֵץ בְּמוֹת הַפֶּת, נָאִם אֲדֹנֵי יְהוָה, וְהִשִּׁיבוּ, וְחִיו :

“For I have no pleasure in the death of him that deserveth to die, saith the Lord Eternal ; therefore repent, and live.” (Ezekiel 18, 32.)

RELIGIOUS MAJORITY.

Q. 50. *At what age begins our responsibility for all that relates to the exercise of religious duties ?*

A. Boys are subject to religious duties at the age of thirteen, and Girls at twelve years.

Q. 51. *How ought juveniles to solemnize their religious majority ?*

A. By a formal declaration of the faith of our fathers, and by a firm resolution to follow strictly during their lives the precepts of the divine law. They ought to evince and display, at this period, a holy joy on being initiated into all the religious duties.

Q. 52. *What is the sacred duty of parents before their children have attained their religious majority ?*

A. It is to initiate their children in the practice of religious exercises with a view to habituate them to live as true Israelites.

THE DUTIES OF MAN TOWARD HIS NEIGHBOR.

Q. 53. *What are the duties of man toward his neighbor?*

A. To do unto others as he would wish they should do to him. We should never deceive our neighbor, nor do anything to the injury of his person, honor, or interests; but we should assist our fellow creatures when they require our aid; we should act toward them with the most scrupulous fidelity, employ our means to the welfare of all men, and practice deeds of mercy.

כִּי לֹא־יַחְדָּל אֲבִיוֹן מִקֶּרֶב הָאָרֶץ, עַל־כֵּן אָנֹכִי מִצִּוְיָהּ.
לֵאמֹר, פֶּתַח תִּפְתָּח אֶת־יָדְךָ לְאֶחִיךָ, לְעֲנִיָּה.
וּלְאֲבִינָהּ, בְּאַרְצְךָ:

אִשְׁרֵי מִשְׁכִּיל אֶל־דָּל, בְּיוֹם רָעָה יִמְלִטְהוּ יְהוָה:

"For the needy will not cease out of the land; therefore do I command thee, saying, Thou shalt open wide thy hand unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. 15, 11.)

"Happy is he that careth for the poor; on the day of evil will the LORD deliver him." (Ps. 41, 2.)

Q. 54. *What do you understand by deeds of mercy?*

A. Such actions which man ought to do for his neighbor, from brotherly love, and without any interested motive.

הִגִּיד לָךְ, אָדָם, מִה־טוֹב, וּמִה־יְהוָה רוּשׁ מִכָּה, כִּי אִם־
עֲשׂוֹת מִשְׁפָּט, וְאַהֲבַת חֶסֶד, וְהִצָּנֵעַ לָכֶת עִם־אֱלֹהֶיךָ:

"He hath told thee, O man, what is good; and what the LORD doth require of thee; nothing but to do justice, and to love kindness, and to walk humbly with thy God." (Mich. 6, 8.)

Q. 55. *Specify to me the principal deeds of mercy ?*

A. They consist first, in giving charity; second, in restoring peace among families, and in re-establishing it among those who disagree; third, in offering consolation to the afflicted; fourth, in visiting the sick; fifth, in performing the last duties to the dead; sixth, in liberating those who from misfortune are in prison; seventh, in exercising hospitality.

אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשֶׂה דְּבָרוּ אֱמֶת אִישׁ אֶת-רֵעֵהוּ,
אֱמֶת וּמִשְׁפָּט שְׁלוֹם יִשְׁפֹּטוּ בְּשַׁעְרֵיכֶם :

“These are the things that ye shall do, Speak ye the truth every man to his neighbor; with truth and the judgment of peace judge ye in your gates.” (Zach. 8, 16.)

SPECIAL DUTIES

OF REVERENCE TOWARD OUR PARENTS AND SUPERIORS,
AND OF RESPECT TO OUR EQUALS AND INFERIORS.

Q. 56. *What are the principal duties toward our parents ?*

A. We must reverence them, obey them, defend and assist them in all their wants.

גִּיל יִגִּיל אָבִי צְדִיק, יוֹלֵד חָכָם וַיִּשְׂמַח בּוֹ :

וַיִּשְׂמַח אָבִיהָ וְאִמָּהּ, וְהִגִּיל יוֹלְדָהּ :

“The father of the righteous will be very glad, and he that will have a wise child will rejoice in him.

“Let then thy father and thy mother rejoice, and let her that hath born thee be glad.” (Prov. 23, 24 & 25.)

Q. 57. *What is the particular respect due to our parents ?*

A. To show them honor and obedience in all things, not to disturb their repose ; not to contradict them, but to respect their opinions. We ought to submit to their will, although it may appear opposed to our desires and interests. In general we ought to esteem them with a heartfelt respect ; and externally manifest it by our actions and discourse.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמָּךְ, לְמַעַן יָרִיכוּן יְמֶיךָ עַל הָאָרֶץ :

כִּי לִוִּית חַן הֵם לְרֹאשְׁךָ, וְעֲנָקִים לְגִרְגָּתֶךָ :

“Honor thy father and thy mother, in order that thou livest long on earth.” (Exod. 20, 12.)

“For a wreath of grace are they unto thy head, and chains for thy neck.” (Prov. 1, 9.)

Q. 58. *What are the punishments pronounced by the law of God against ungrateful and rebellious children ?*

A. If there be found a child so unnatural as to injure or ill-treat his parent, he will be cursed by God.

גוֹל אָבִיו וְאִמּוֹ, וְאָמַר, אֵין־פֶּשַׁע, חֵבֶר הוּא לְאִישׁ מִשְׁחִית :

"Who robbeth his father or his mother, and saith, It is no transgression,—the same is a companion of a destroyer."
(Prov. 28, 24.)

Q. 59. *Next to our parents, who are the persons who command our particular respect ?*

A. Respect and gratitude are especially due to our teachers, who develop our moral faculties by the instructions they give us ; we ought to respect old and good people, whatever be their rank and condition. Younger brothers ought to respect their elders.

מִפְּנֵי שִׁיבָה תְּקוּם, וְהִרְרַת פְּנֵי זָקֵן, וִירָאֵת כְּאַלֹּהִים, אֲנִי יְהוָה :

"Before the gray head shalt thou rise up, and honor the face of the old man ; and thou shalt be afraid of thy God ; I am the LORD." (Levit. 19, 32.)

Q. 60 *What respect is due to our equals, and to those dependent from us ?*

A. The same respect is due to our equals that we demand from them ; and it is our duty to treat with consideration those persons, who, by misfortune are placed in a position of dependence from us.

מִלֶּוֹה יְהוָה חוּנֵן דָּל, וְנָמְלוֹ יִשְׁלֶם־לוֹ :

"He lendeth unto the LORD who is liberal to the poor, and his good deed will he repay unto him." (Prov. 19, 17.)

Q. 61. *Who are the persons especially recommended to our kindness ?*

A. These are the widows and orphans, who, being deprived of their natural protectors, feel most keenly any harsh treatment.

כָּל־אַלְמָנָה וְיָתוֹם לֹא תַעֲנֹן :

אִם־עֲנֶה תַעֲנֶה אֹתוֹ, כִּי אִם־צָעַק יִצְעַק אֵלַי, שָׁמַע אֲשָׁמַע

צָעָקְתּוֹ :

"Ye shall not afflict any widow, or orphan.

"If thou afflict him in any wise, and if he cry at all unto me, I will surely hear his cry." (Exod. 22, 21 & 22.)

OF THE DUTIES OF MAN TOWARD HIMSELF.

Q. 62. *What does man owe to himself ?*

A. He ought to preserve his health, honor and life ; he ought to develop all the powers of his body and mind ; he ought to instruct himself in his religious and moral duties ; to meditate and study the divine law, and to learn a trade or profession whereby to obtain an honorable existence.

אַל-תְּהִי חָכָם בְּעֵינֶיךָ, יִרְא אֶת-יְהוָה, וְסוּר מִרָע :

"Be not wise in thy own eyes ; fear the LORD, and depart from evil." (Prov. 3, 7.)

Q. 63. *What is the general rule of good conduct ?*

A. It is to shun vice, and practice virtue.

חַטָּאִים תִּרְדֹּף רָעָה; וְאֶת-צְדִיקִים יִשְׁלֶם-טוֹב :

"Evil pursueth the sinners ; but the righteous will (God) repay with happiness." (Prov. 13, 21.)

Q. 64. *Which is the best guide to practice good, and avoid evil ?*

A. It is the internal voice innate in all men, called Conscience.

אוֹדֶה עַל כִּי נִוְרָאוֹת נִפְלִייתִי, נִפְלְאִים מַעֲשֶׂיךָ, וְנִפְשִׁי יִדְעֵת מְאֹד :

"I will thank thee therefore, that I am (so) fearfully and wonderfully made ; wonderful are thy works ; and that my soul knoweth right well." (Ps. 139, 14.)

Q. 65. *Which are the most pernicious vices and defects ?*

A. They are : Intemperance, Idleness, Disobedience, Falsehood, Pride, Envy, Passion, Avarice, and the keeping of bad company.

אֲשֶׁר־יֵאָמֵר אִישׁ לֹא הָלַךְ בְּעֵצַת רְשָׁעִים, וּבְדֶרֶךְ חַטָּאִים
לֹא עָמָד, וּבִמְשֵׁב לִצִּים לֹא יָשָׁב :

"Happy is the man who walketh not in the council of the wicked, and standeth not in the way of the sinners. and sitteth not in the seat of scorers." (Ps. 1, 1.)

Q. 66. *Which are the virtues opposed to these vices ?*

A. They are : Temperance, Activity, Obedience, Truthfulness, Modesty, Contentment, Mildness, Benevolence, and keeping of good company.

חֶסֶד וְאֱמֶת אֶל־עֵינֶיךָ, קִיָּשָׁם עַל־גִּרְתְּךָ, כְּתִבָּם
עַל־לִוִּי לְבָבְךָ :

וּמִצָּא־חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וָאָדָם :

"Let kindness and truth not forsake thee ; bind them about thy neck , write them upon the table of thy heart :

"So shalt thou find grace and good favor in the eyes of God and man." (Prov. 3, 3 & 4.)

Q. 67. *How do we call the duties which we owe, in accordance with the demand of our religion, to the community of our fellow-citizens ?*

A. They are called *civil duties*, or duties toward the State and our native or adopted country.

Q. 68. *In what particulars do they chiefly consist ?*

A. In fidelity and obedience to the laws and authorities of the land, in esteem, allegiance and respect to the government, and attachment to the country.

Q. 69. *Which is our country, since we live now dispersed in every part of the world ?*

A. Every country in which we are born, or where we have settled, of which we are residents, and under the laws of which we enjoy protection and security of person and property.

Q. 70. *What does our religion command us in relation to these states and communities ?*

A. That we shall love the land in which we live, as our own country, and contribute all in our power to the promotion of its general prosperity and to the preservation of peace and good order. That we are also bound to obey the laws of the State, and to defend this our country, with our property, and if necessary, with our blood and life.

Q. 71. *Should this duty be sacred to us ?*

A. This duty and the love of our country, which God has implanted in the heart of every human being, must be to us a sacred obligation commanded by the voice of God ; hence it is the duty of every Israelite, when called upon, to join the defenders of his country, to maintain the independence and liberty of the land in which he is protected.

Q. 72. *What message did God communicate by the Prophet Jeremiah, to those Israelites who had been carried captives to Babylon, although their stay there was to be no more than seventy years ?*

A. Seek the welfare of the country, and pray in its behalf unto the Lord ; for in its welfare shall ye fare well.

בְּנוּ בָתִּים, וְיֹשְׁבוּ, וְנִטְעוּ גִּנּוֹת, וְאָכְלוּ אֶת-פְּרִיָן :
וְדִרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה,
וְהִתְפַּלְּלוּ בַּעֲדָהּ אֶל-יְהוָה, כִּי בִשְׁלוֹמָהּ יִהְיֶה לָכֶם
שְׁלוֹם :

“Build ye houses, and dwell therein ; plant gardens, and eat their fruit ;

“And seek the welfare of the city whither I have banished you, and pray in its behalf unto the LORD ; for in its welfare shall ye fare well,” (Jer. 29, 5 & 7.)

CONCLUSION.

Q. 73. *What should we do to become daily more virtuous ?*

A. We should often seriously reflect, how necessary virtue is, and how many beneficent effects we reap from its practice, we should read attentively the word of the Lord in the Holy Scriptures ; and we should ask the grace and assistance of God with great devotion—that means, we should pray.

לְמַדְנִי לַעֲשׂוֹת רְצוֹנְךָ, כִּי־אַתָּה אֱלֹהֵי, רוּחְךָ טוֹבָה,
תִּנְחֵנִי בְּאֶרֶץ מִישׁוֹר :

“Teach me to do thy will, for thou art my God ; thy spirit is good, guide me on a level land.” (Ps. 143, 10.)

Q. 74. *Should we also pray for others ?*

A. Yes. It is the duty of every man ; and our learned men say :

“He who prays for his neighbor, and stands in need of the same thing, will be answered first.”

Q. 75. *Are we also to pray for our enemies ?*

A. Certainly, it is our duty even to say every day, when we rise, and before we lie down, and before we commence our prayers :

שָׁמְעָה לִּי ה' מִרָא, לְמַעַן דַּמְצֵר לִי :

“Pardon, O LORD ! whomsoever has injured me.”

Q. 76. *What did Solomon in his prayers ask of the Lord ?*

A. “Give thy servant an understanding heart * * * to discern between good and bad.—Give me now wisdom and knowledge.”

וְנָתַתָּ לַעֲבָדְךָ לֵב שֹׁמֵעַ * * * לְהִבִּין בֵּין־טוֹב לְרָע—
חֲכָמָה וּמִדַּע תִּתֶּנּוּ לִי :

(1 Kings, 3, 9—and 2 Chron. 1, 10.)

Q. 77. *What moral are we to draw from this most beautiful and wise prayer ?*

A. That the gifts of the mind should be the chief objects of our desire, and that we should consider them as the greatest riches we can possess. We ought, therefore, to be *satisfied*, if we only obtain what is indispensable of the goods of this world, and we ought not to burden our heart with useless cares. In the same spirit did Jacob pray :

וּשְׁמְרֵנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ, וְנָתַן־לִי לֶחֶם לֶאֱכֹל
וּבִגְדֵי לְלִבָּשׁ :

“O ! preserve me on the way which I am now going, and give me bread to eat, and clothes to put on.” (Gen. 28, 20.)

APPENDIX.

MORNING PRAYER.

מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיּוּת
בִּי נִשְׁמָחִי, בְּחַמְלָה רַבָּה אֶמְוִנְתְּךָ :

“I thank thee, ever living and ever enduring King, that thou hast restored unto me my soul, in thy mercy ; O, how great is thy faithfulness !”

All-good Father in heaven ! I thank thee for the sweet rest I had during the night, and for the life and health, which on every day I receive as new gifts from thy paternal hand. O Father, abide with me this and every day ! Give me all that I need for body and soul. Teach me to employ usefully this new day, that I may become daily better and wiser. Let me always be dutiful and good ! AMEN.

PROFESSION OF FAITH.

תּוֹרַה צִוָּה לָנוּ מֹשֶׁה מֹרֶשֶׁה קְהֵלֶת יַעֲקֹב :

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד :

וְאַהֲבַת אֵרֶץ יְהוָה אֱלֹהֶיהָ, בְּכָל--לִבְבָהּ,

וּבְכָל--נַפְשָׁהּ, וּבְכָל--מְאֹדָהּ :

וְאַהֲבַת לְרֵעֶה כָּמוֹהָ, אֲנִי יְהוָה :

“The law that Moses commanded us is the inheritance of the Congregation of Jacob.”

“Hear, O Israel, the Lord our God, the Lord is ONE!”

“And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might.”

“And thou shalt love thy neighbor as thyself, I am the Lord!”

True and delightful is this word unto us forever :—
True and firm a statute that shall never pass away.
True it is : Thou art the first and the last ; beside Thee
we have neither King, redeemer nor savior. Praised
art Thou, O Lord, the Redeemer of Israel. AMEN.

PRAYERS AT TABLE.

BEFORE THE MEAL.

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

“Blessed art thou, Lord our God, King of the Universe, who dost bring forth bread from the earth.”

AFTER THE MEAL.

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
הֵזֵן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֵן, בְּחֶסֶד,
וּבְרַחֲמִים, הוֹאֵל־נוֹתָן לֶחֶם לְכָל בָּשָׂר, כִּי
לְעוֹלָם חֶסֶד:

“Blessed art thou, Lord our God, King of the Universe, who feedeth the whole world with His goodness, love, kindness, and mercy, He giveth bread to every creature ; for His mercy endureth forever !”

All-good Father in heaven ! Thy goodness is boundless ; for thou suppliest all our wants and giveth us every day what we need. We thank thee, therefore, with all our heart. But not only in words, also in deeds we will endeavor to prove ourselves thankful toward thee ; we will follow thy holy will and obey thy holy Law. AMEN.

I thank Thee, God, and render praise,
For thou didst give me food and drink ;
I promise now, to walk thy ways,
And never cease, of Thee to think. AMEN

EVENING PRAYERS.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמְפִּיל חֶבְלֵי שָׁנָה עַל-עֵינַי, וְתַנּוּמָה
עַל-עַפְעָפִי :

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד :
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן, וְאָעִירָה,
וְעַם-רוּחִי גִּוְּתִי, יְהוָה לִי, וְלֹא אִירָא :

“Blessed art thou, Lord our God, King of the Universe, who confers sleep upon my eyes and slumber upon my eyelids.”

“Hear, O Israel, the Lord our God, the Lord is ONE!”

“Into His hand I commend my spirit, when I sleep, and when I wake; with my spirit my body too; the Lord is with me, I do not fear.”

O heavenly Father! Night has come again, and I lay me down to sleep without fear. No harm can befall me; for thou never sleepest, but dost watch over us all. In thy hand, therefore, I recommend my soul. Be my guardian through the night, and let me rise to-morrow refreshed and strengthened to thy service. AMEN.

NIGHT PRAYER.

הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל-רָע, יְבָרֵךְ אֶת-
הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמִי, וְשֵׁם אֲבוֹתִי
אַבְרָהָם, וַיִּצְחָק :
הִנֵּה לֹא יָנוּם, וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל :
לִישׁוּעָתְךָ קִוִּיתִי יְהוָה :

“May the angel who redeemed me from all evil, bless the children; and they shall be called by my name, and those of my ancestors.”

Thus said the Lord: “If thou wilt diligently hearken to my voice and wilt do that, which is right in my eyes, and wilt give ear to my commandments, and observe my statutes; then will I not put any of those diseases upon thee, which I have brought upon the Egyptians; for I am the Lord who healeth thee.”

May the Lord bless and preserve me; may the Lord cause His countenance to shine upon me, and be gracious unto me; may the Lord lift up His countenance upon me, and give me peace.

“Behold, He slumbereth not, He sleepeth not, the Guardian of Israel.”

“O Lord, I hope for Thy salvation. In the name of the Lord, God of Israel, on my right hand be Michael, on my left Gabriel, before me Ariel, and behind me Raphael, and over me THY DIVINE PRESENCE, O Lord.

AMEN.

SCHOOL PRAYERS.

PRAYER BEFORE SCHOOL.

Father in heaven, Source of all wisdom ! Deign to enlighten our understanding and to strengthen our memory, that we may comprehend and retain the useful knowledge, which our teachers are about to impart to us. May it please Thee to make our work delightful. Make us intelligent, that we may become fit for the performance of the various duties of life. O, bless our labors with success, that we may daily increase in wisdom, knowledge, virtue, and purity.

AMEN.

PRAYER AFTER SCHOOL.

Blessed be our God, who has created us for His glory. He has given us the law of truth, and planted within us eternal life. May He open our minds to the reception of His law, and firmly fix within us His love and fear, that we may perform His will, and serve Him with an upright heart. O, may it be acceptable to Thee, Lord, our God, and God of our fathers, to enable us to observe thy statutes, and thy precepts in this world, that we may be worthy to live, and inherit the good, and the blessing reserved for the life of the future world. AMEN.

אֱלֹהֵינוּ

THE LORD OF ALL.

THE Lord of all, His sceptre sway'd,
 Before the world was framed ;
 - And when His will all things had made,
 He was our King proclaimed.

And He on high alone will reign,
 When ev'ry thing shall cease ;
 He was, He is, He will remain
 To all eternities.

He is the ONE—beyond compare—
 For who can equal Him ?
 Above all times—so all declare—
 Is He, the Most Supreme.

He is my God, my Savior He,
 My Rock, my Trust in need ;
 My Standard, Refuge e'er will be
 My Lord, to whom I plead.

To Him my soul do I commend
 In sleep, and when I wake ;
 He guards me e'er, He is my Friend,
 No fear my heart can shake.

שְׁמַע : יִשְׂרָאֵל

HEAR, O ISRAEL !

ONE God ! ONE Lord ! ONE mighty King !
 With one accord doth Judah sing ;
 Thus sings the sire, thus sings the son :
 Hear, Israel, our God is ONE !

Through ages all, in ev'ry clime,
 The Israelite doth daily chime ;
 At rise and setting of the sun :
 Hear, Israel, our God is ONE !

This word of truth, acute and keen,
 Has through all times our watchword been ;
 With which we battles many won :
 Hear, Israel, our God is ONE !

This God we seek in weal and woe,
 Our cheers our tears to Him we show ;
 With this parole we're marching on :
 Hear, Israel, our God is ONE !

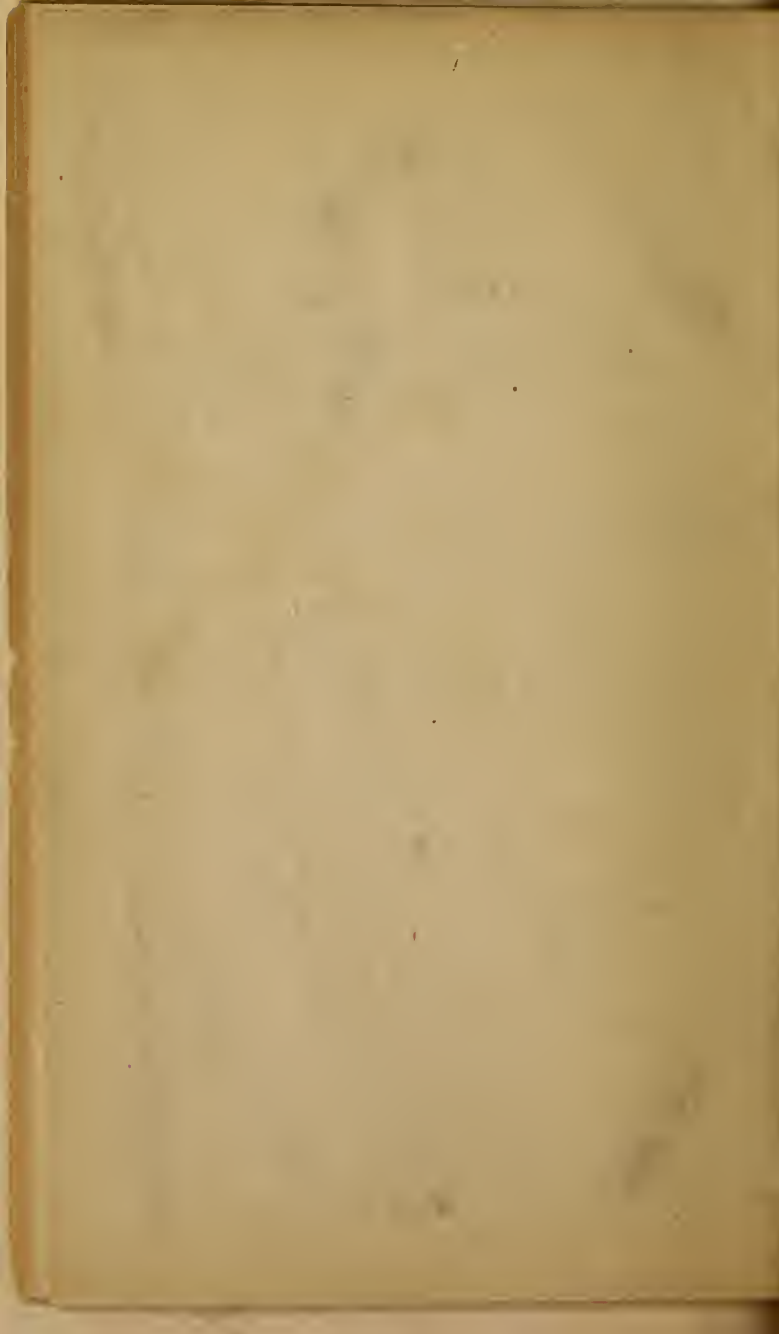
The young, the gray Israelite,
 Proclaims this word with true delight ;
 E'en when the course on earth is done :
 Hear, Israel, our God is ONE !

INDEX

	PAGE
Of the Dignity and Destiny of Man.....	3-5
The Duty of Man toward God.....	6-11
The Fundamental Principles of our Belief.....	12
The Precepts.....	13-14
On Prayer.....	15-17
Sacred Days and Festivals.....	17-22
Fasts and Days of Abstinence.....	23-24
Of Various Religious Ordinances.....	25-26
Sin and Penitence.....	27-28
Religious Majority.....	29
The Duties of Man toward his Neighbor.....	30-31
Special Duties... ..	32-33
Of the Duties of Man toward Himself.. ..	34-36
Conclusion.....	37-38

APPENDIX

Morning Prayer.....	39
Profession of Faith.....	40
Prayers at Table.....	41
Evening Prayers.....	42
Night Prayer.....	43
School Prayers.....	44
אֲדֹנָי עֹלָם—The Lord of All.....	45
שְׁמַע יִשְׂרָאֵל—Hear, O Israel.....	46



v 6
4

JOURNAL
OF THE
CONVENTION
OF THE
CHURCH IN CALIFORNIA.
SAN FRANCISCO, 1850.

BALTIMORE:
PRINTED BY JOSEPH ROBINSON,
NO. 117 BALTIMORE STREET.
1850.

JOURNAL
OF THE
PROCEEDINGS OF THE CONVENTION.

SAN FRANCISCO, *July 24th*, 1850.

Pursuant to notice, previously given, a meeting was held this evening at the Church of the Holy Trinity, for the purpose of organizing the Diocese of California. After the celebration of Divine service, sermon by the Rev. John L. Ver Mehr, LL. D., Rector of Grace Church, San Francisco.

The Rev. Flavel S. Mines, Rector of the Church of the Holy Trinity, was appointed Chairman.

Mr. Benjamin Burgoyne was appointed Secretary.

On motion of Mr. J. D. Stevenson,

Ordered, that a committee be appointed to arrange the proceedings for the Convention, and to report the next evening.

On motion, the Rev. Messrs. Mines, Huddart and Moorhouse, of the Clergy, and Messrs. J. D. Stevenson, D. S. Turner and C. S. Kasson, of the Laity, were appointed such committee.

On motion,

Ordered, that the Lay Delegates present from the several Parishes hand in their names to the Secretary.

The meeting was then adjourned until Thursday, the 25th inst., at 6 o'clock, P. M.

SECOND EVENING SESSION.

JULY 25TH, 1850.

The meeting assembled pursuant to adjournment. Evening Prayer was read.

The minutes of the previous meeting were read and approved.

Mr. J. D. Stevenson presented the report of the Committee on the order of Business, which was read and adopted.

On motion of Rev. Mr. Moorhouse,

Ordered, that such of the Clergy as had letters of ordination and had exercised the functions of the ministry in California, be entitled to seats.

Certificates of Lay Delegates were received, and their names ordered to be enrolled.

On motion,

Ordered, that the Committee for the purpose of nominating permanent officers for the Convention, consist of two Clerical and three Lay members.

The Rev. Messrs. Ver Mehr and Moorhouse, and Messrs. Stevenson, Perry and Kasson were then appointed.

The committee having retired, subsequently reported for President, the Rev. Augustus Fitch ; for Secretary, Benj. Burgoyne ; for Treasurer, C. V. Gillespie, who, on motion, were duly elected.

On motion, C. D. Judah was elected assistant Secretary.

On motion,

Ordered, that a committee, consisting of three Clergymen and three Lay members, be appointed to draft a constitution and canons, and that the Chair appoint the committee.

The Rev. Messrs. Ver Mehr, Mines and Moorhouse, and Messrs. Turner, Gillespie and Perry, were then appointed.

On motion,

Ordered, that the Chair appoint a committee of one Clergyman and two Lay members, to form rules of order for the government of the Convention.

The Rev. Mr. Huddart, and Messrs. Roberts and Judah were then appointed.

The Convention then adjourned until the 26th instant, at 6 o'clock, P. M.

THIRD EVENING SESSION.

JULY 26TH, 1850.

The Convention met pursuant to adjournment. Evening prayer by ———— was read.

The minutes of the previous meeting were read and approved.

The Committee on Rules of Order presented their report, which was read and laid on the table for future action.

On motion,

Ordered, that the report of the Committee on the Canons and Constitution, as far as completed, be read, which was done, and further time granted to the committee to complete the canons.

On motion,

Ordered, that the Constitution be taken up, which was read article by article and adopted.

The Convention then adjourned until 6 o'clock on Monday evening, 29th instant.

FOURTH EVENING SESSION.

JULY 29TH, 1850.

The Convention met pursuant to adjournment. Evening prayer was read by ————.

The minutes of the previous meeting were read and approved.

The Committee on the Canons and Constitution present further report, as far as completed, which was read.

On motion,

Ordered, that the same be taken up and acted upon.

Canons 1 to 14 inclusive, with their sections, read and adopted canon by canon and section by section.

On motion,

Ordered, that the balance of the report be referred back to the committee, with instructions to report at the next meeting.

The Convention then adjourned to July 30th, 1850, at 6 o'clock, P. M.

FIFTH EVENING SESSION.

JULY 30TH, 1850.

The Convention met pursuant to adjournment. Evening prayer was read by ————.

The minutes of the last meeting were read and approved.

The Committee on the Canons and Constitution presented further report, which was read.

On motion,

Ordered, that the same be taken up and acted upon.

Canon 15 read—after debate.

On motion, the canon was laid on the table for future consideration.

The Convention then adjourned until July 31st, 1850, at 5 o'clock, P. M.

SIXTH EVENING SESSION.

JULY 31ST, 1850.

The Convention met pursuant to adjournment. Evening prayer was read by ——— ———.

The minutes of the last meeting were read and approved.

The Committee on Rules of Order presented a report, which was read.

On motion,

Ordered, that the same be taken up and acted upon.

On motion,

Ordered, that the report be referred back to the committee for re-consideration.

The Convention then adjourned until August 1st, 1850, at 4½ o'clock, P. M.

SEVENTH EVENING SESSION.

AUGUST 1ST, 1850.

The Convention met pursuant to adjournment. Evening prayer was read by ——— ———.

Reading of the minutes of last meeting dispensed with.

The Committee on Rules of Order presented a report, which was read.

On motion,

Ordered, that the same be taken up and acted upon.

Rules of Order, from 1 to 13 inclusive, with their sections, adopted rule by rule and section by section.

On motion,

Ordered, that the Rules of Order entire be adopted. [See appendix C.]

On motion,

Ordered, that the report of the Committee on the Canons and Constitution be taken up.

Canons 15 to 21 inclusive, with their sections, read and adopted, canon by canon and section by section.

On motion,

Ordered, that the Canons entire be adopted. [See appendix B.]

On motion,

Ordered, that the Convention go into an election for Standing Committee of the Diocese of California.

On motion, the Rev. Mr. Moorhouse and Mr. David S. Turner were appointed tellers.

The vote being taken by orders, the tellers accordingly reported that :

Of Clergy,

Rev. Flavel S. Mines,

“ John L. Ver Mehr,

“ Samuel Moorhouse,

“ Augustus Fitch,

Of Laity,

Mr. Charles Gilman,

“ David S. Turner,

“ Joseph W. Winans,

“ Philo H. Perry,

were duly elected by the concurrent vote of the Clergy and Laity.

Standing Committee.

Clergy.

Rev. Flavel S. Mines,

“ John L. Ver Mehr, LL.D.,

“ Samuel Moorhouse,

“ Augustus Fitch.

Laity.

Mr. Charles Gilman,

“ David S. Turner,

“ Joseph W. Winans,

“ Philo H. Perry.

On motion,

Ordered, that the Convention go into an election for three Clerical and three Lay Trustees, and a Treasurer of the Episcopal Fund.

The vote being taken by orders, the tellers accordingly reported that :

Of Clergy,
Rev. Augustus Fitch,

Of Laity,
Mr. Charles D. Judah,
“ Chester S. Kasson,
“ Mr. Benjamin Orrick,

were duly elected by the concurrent vote of the Clergy and Laity.

It appearing that there was no choice for two of Clerical Trustees and Treasurer,

On motion,

Ordered, that the election for the same be deferred until next meeting of this Convention.

The Convention then adjourned until August 2d, 1850, at 6 o'clock, P. M.

EIGHTH EVENING SESSION.

AUGUST 2D, 1850.

The Convention met pursuant to adjournment. Evening prayer was read by ————

The minutes of the last meeting were read and approved.

On motion,

Ordered, that the Convention go into an election for two remaining Clerical Trustees and Treasurer of Episcopal Fund.

The vote being taken by orders, the tellers accordingly reported, that

Rev. R. Townsend Huddart and Rev. W. R. Leavenworth, of Clergy, were duly elected Trustees.

And Mr. Joseph Hobson, Treasurer of Episcopal Fund, by concurrent vote of Clergy and Laity.

*Trustees of Episcopal Fund.**Of Clergy.*

Rev. Augustus Fitch,
 “ R. Townsend Huddart,
 “ W. R. Leavenworth.

Of Laity.

Mr. Chester S. Kasson,
 “ Benjamin Orrick,
 “ Charles D. Judah.

Mr. Joseph Hobson, *Treasurer.*

On motion,

Ordered, that the Convention go into an election for Trustees and Treasurer of Diocesan Fund.

The vote being taken by orders, the tellers accordingly reported, that,

Of Clergy,

Rev. Augustus Fitch,
 “ Samuel Moorhouse,
 “ Flavel S. Mines,

Of Laity,

Mr. Joseph W. Winans,
 “ J. D. Stevenson,
 “ David S. Turner,

were duly elected Trustees, and Mr. Charles Gilman, Treasurer of Diocesan Fund, by concurrent vote of Clergy and Laity.

*Trustees of Diocesan Fund.**Clergy.*

Rev. Augustus Fitch,
 “ Samuel Moorhouse,
 “ Flavel S. Mines.

Laity.

Mr. Joseph W. Winans,
 “ J. D. Stevenson,
 “ David S. Turner.

Mr. Charles Gilman, *Treasurer.*

On motion,

Ordered, that the Convention go into an election for Trustees of College and Theological Seminary.

The vote being taken by orders, the tellers accordingly reported, that,

Of Clergy,

Rev. R. Townsend Huddart,

“ John L. Ver Mehr, LL. D.,

“ W. R. Leavenworth,

Of Laity,

Mr. Charles Gilman,

“ David S. Turner,

“ John McNulty,

were duly elected Trustees by concurrent vote of Clergy and Laity.

*Trustees of College and Theological Seminary.**Clergy.*

Rev. R. Townsend Huddart,

“ John L. Ver Mehr, LL. D.,

“ W. R. Leavenworth.

Laity.

Mr. Charles Gilman,

“ David S. Turner,

“ John McNulty.

On motion,

Ordered, that the Convention go into an election for Board of Managers of the Presbyterian and Sanctuarian.

The vote being taken by orders, the tellers accordingly reported, that,

Of Clergy,

Rev. Samuel Moorhouse,

“ Augustus Fitch,

“ Flavel S. Mines,

Of Laity,

Mr. Chester S. Kasson,

“ Philo H. Perry,

“ D. S. Roberts,

were duly elected a Board of Managers by the concurrent vote of Clergy and Laity.

*Board of Managers of Presbyterian and Sanctuarian.**Clergy.*

Rev. Samuel Moorhouse,

“ Augustus Fitch,

“ Flavel S. Mines.

Laity.

Mr. Chester S. Kasson,

“ Philo H. Perry,

“ D. S. Roberts.

On motion,

Ordered, that the record and proceedings of this Convention be published, and distributed according to the Constitution, and that five hundred copies thereof be printed for the use of this Diocese.

On motion of Rev. Samuel Moorhouse,

Ordered, that this Convention go into an election for a Bishop of the Diocese of California.

After silent prayer, the vote of the Clergy being taken, the tellers reported, that

The Rt. Rev. Bishop Southgate was duly nominated by the Clergy.

The vote of concurrence or non-concurrence being called for, on the part of the Laity, it appeared that

The Rt. Rev. Bishop Southgate received the concurrent vote of the Clergy and Laity, and was duly elected Bishop of the Diocese of California.

The Rev. F. S. Mines was, on motion, appointed to wait upon the Rt. Rev. Bishop Southgate, and make known to him his election as Bishop of this Diocese.

Resolved unanimously, That the thanks of this Convention be presented to the President of the same, for the faithful, dignified and impartial manner in which he has advanced the Church during this session.

Resolved unanimously, That the thanks of this Convention be presented to the Secretary and assistant Secretary, for the able and courteous manner in which they have performed the labors of their office.

Resolved unanimously, That the thanks of this Convention be presented to the Wardens and Vestry of the Church of the Holy Trinity, for the use of the said Church for the purposes of this Convention.

Resolved, That after the reading of the minutes, and the usual devotions, this Convention adjourn *sine die*.

The minutes were read and approved.

After prayers offered by the President, and the chanting of the *Gloria in Excelsis*, the Convention adjourned *sine die*.

AUGUSTUS FITCH,

President of Convention.

Attest,

BENJ. BURGOYNE, *Secretary.*

CHARLES D. JUDAH, *Assis't Secretary.*

APPENDIX A.

CONSTITUTION

FOR THE GOVERNMENT OF THE CHURCH IN CALIFORNIA.

Constitution adopted in Convention at San Francisco, Aug. 1850.

ARTICLE I.

The Church in this Diocese shall assemble in Convention on the 1st Wednesday in May of every third year, which shall always be the year of the meeting of the General Convention; the place of meeting to be designated by the Bishop, or in case of his inability to act, or of a vacancy in the Episcopate, by the Standing Committee.

ARTICLE II.

Special Conventions may be called together at any time by the highest ecclesiastical authority.

ARTICLE III.

The Convention shall be composed of all Clergymen canonically connected with the Diocese, and of Lay delegates not more than three from each parish in union with the Convention, to be chosen by the Vestry.

ARTICLE IV.

Every Convention shall be opened with the daily Morning Prayer and the administration of the Holy Communion, the officiating Clergy to be appointed by the acting ecclesiastical authority.

ARTICLE V.

The Bishop shall preside in the Convention, but in case of his absence, or of a vacancy in the Episcopate, the Convention shall elect a President from among the Clergy.

ARTICLE VI.

A Secretary shall be chosen, on the assembling of the Convention, from among the members thereof, who shall remain in office until the meeting of the next triennial Convention, or until another Secretary be duly elected in his stead; his duty shall be to take minutes of the proceedings, to preserve the journals and records, to attest the acts of the body, to give due notice to each Clergyman and Vestry of the time and place appointed for the meeting of the next Convention, and faithfully to deliver to the hands of his successor all books and papers relative to the concerns of the Convention which may be in his possession.

ARTICLE VII.

The Clergy and Laity shall deliberate in one body and shall vote together, but when it shall be required by any three members the Clergy shall vote by individuals and the Laity by parishes.

ARTICLE VIII.

This Constitution shall not be altered, except on a proposition introduced in writing and approved by a majority of each order in the Convention to which it is submitted, and in like manner by a majority of the next following Convention.

Done in the Convention of the Clergy and Laity of the Church,
the 26th day of July, A. D. 1850.

APPENDIX B.

CANONS
FOR THE GOVERNMENT OF THE CHURCH IN CALIFORNIA.

CANON I.

Of the list of the Diocesan Clergy.

SECTION 1. Within one month before the meeting of every Convention, the Bishop shall cause to be prepared a list of the Clergy canonically connected with this Diocese, with their respective parishes, or missionary stations, or institutions of learning, in which they are engaged. This list shall be laid before the Convention on the first day of meeting, and recorded in the Journal.

SEC. 2. The right of any clergyman to a seat in the Convention shall, if disputed, be determined according to the provisions of the third article of the Constitution, by the Convention.

CANON II.

Of the mode of calling the Convention.

The Secretary shall, within two months of the assembling of each Convention, give written notice of the same to the Clergy and Vestry of the Diocese.

CANON III.

Of the Certificates of Lay Delegates.

The certificates of Lay Delegates to the Convention of this Diocese shall be signed by the rector or warden and clerk of the Vestry of their respective parishes.

CANON IV.

Of the Quorum of the Convention.

SECTION 1. One-third of the Clergy entitled to seats in the Convention, and one-third of the parishes entitled to representation, shall constitute a *quorum*.

SEC. 2. Any number less than a *quorum* shall be sufficient to adjourn from time to time, until a *quorum* be present.

SEC. 3. It shall be the duty of any member before absenting himself, to obtain the permission of the Convention.

CANON V.

Of the admission of a Parish.

SECTION 1. To entitle a Parish duly organised to admission into union with the Convention, it shall be required of its Wardens and Vestry to submit to the Convention a certificate of its competency to support a rector, and a certificate from the ecclesiastical authority approving of its admission.

SEC. 2. No clergyman shall be rector of more than one Parish in this Diocese at the same time.

SEC. 3. Any Parish may have one or more chapels connected with it, and any chapel may organise itself into a Parish when it shall comply with the requisitions of this Canon.

CANON VI.

Of the Diocesan Officers.

SECTION 1. The Secretary and assistant Secretary, the Standing Committee and Deputies to the General Convention, shall be elected by ballot.

SEC. 2. The said officers shall continue in office from one stated Convention to another, and until others are elected.

CANON VII.

Of the Secretary of the Convention.

SECTION 1. It shall be the duty of the Secretary to transmit, in addition to the documents specified in Canon VIIIth, of 1841, of the General Convention, a copy of the Journal of the Convention to each of the Bishops of the Church in the United States, to the Secretary of the last House of Clerical and Lay Deputies in General Convention, and to the Secretaries of the Diocesan Conventions.

SEC. 2. In case of vacancy in the office of Secretary, the duties thereof shall devolve upon the assistant Secretary, if there be one, if not, upon the Secretary of the Standing Committee.

CANON VIII.

Of the Standing Committee.

SECTION 1. At every stated Convention a Standing Committee shall be elected.

SEC. 2. This committee shall consist of four of the Clergy and four of the Laity.

SEC. 3. Vacancies in said committee to be supplied by concurrent vote of Clerical and Lay members of the Convention.

CANON IX.

Of Parish Registers.

SECTION 1. The rector of each parish shall keep a register of the baptisms, confirmations, communicants, marriages and funerals, within his cure. This record shall be the parish register, and be preserved by the Vestry as part of the parish records.

SEC. 2. In case of vacancy, the register is to be kept by a person appointed by the Vestry.

CANON X.

Of Parochial Reports.

SECTION 1. The rector of each parish shall present, at least thirty days before the meeting of the Convention, to the Bishop of the Diocese, or in case of vacancy, to the Standing Committee, a statement of the number of baptisms, confirmations, communicants, marriages and funerals, within his cure, and of all other matters which may throw light on the state of his parish.

SEC. 2. In case of vacancy, the parochial report is to be presented by the wardens or clerk of the parish.

CANON XI.

Of Vacant Parishes.

SECTION 1. Whenever a parish becomes vacant, it shall be the duty of the Vestry to give immediate notice to the Bishop.

SEC. 2. The Bishop may appoint the Clergy to supply such vacant parish.

SEC. 3. The expenses incident to such occasional services to be defrayed by the parish.

CANON XII.

Of the Episcopal Fund.

SECTION 1. There shall be created an Episcopal Fund, in manner as hereinafter mentioned.

SEC. 2. A board of three Clerical and three Lay trustees shall be elected by the Convention, and shall hold their office from one stated Convention to another.

SEC. 3. Vacancies occurring in this board shall be supplied by this committee.

SEC. 4. They shall have power to receive grants, donations and legacies, for the Episcopal Fund, together with all the interest and income thereof, have the management and care of the same, and report to the Convention.

SEC. 5. The trustees shall invest the funds upon bond and mortgage, upon unincumbered improved real estate of double the value of the money loaned, or upon the pledge of such stocks as shall be authorised by the Legislature of the State of California.

SEC. 6. In all parishes the offertory to be taken up on the first Sunday after Epiphany, Easter Sunday, and the sixth Sunday after Trinity, shall be appropriated to the Episcopal Fund.

SEC. 7. All monies accruing in the hands of the trustees of this fund shall be paid over from time to time, when they amount to \$1000, into the hands of the treasurer.

CANON XIII.

Of the Treasurer of the Episcopal Fund.

SECTION 1. At each stated Convention a treasurer of the Episcopal Fund shall be elected from the Laity, who shall continue in office until the next stated Convention, and until another shall be elected.

SEC. 2. His duties shall be to receive and disburse the monies of said fund; *provided*, that all orders shall be signed by the President of the Board of Trustees, and countersigned by the Secretary of the same.

SEC. 3. He shall render in an annual account to the Standing Committee, and one to each stated Convention, who shall appoint a committee to audit the same.

CANON XIV.

Of the Diocesan Fund.

SECTION 1. There shall be created a Diocesan Fund, to sustain the missions and institutions of the Diocese, and to defray the expenses of the Conventions.

SEC. 2. The sources from whence this fund shall be derived shall be grants, legacies, donations, and collections, which shall be taken up in each parish on Advent Sunday, Quinquagesima Sunday, Whitsunday, and thirteenth Sunday after Trinity.

SEC. 3. There shall be a board of three Clerical and three Lay trustees elected at each stated Convention, who shall have control of the Diocesan Fund, as hereinafter provided.

SEC. 4. Vacancies occurring in this board shall be filled by the Standing Committee, with the approbation of the Bishop.

SEC. 5. The trustees shall invest the eventual surplus funds upon bonds and mortgage upon unincumbered improved real estate of double the value of the money loaned, or upon the pledge of such stocks as shall be authorised by the Legislature of the State of California.

SEC. 6. The Diocesan Fund shall be divided into two parts; one-fourth shall be appropriated to the Missions, three-fourths to the Diocesan Institutions and Conventional expenses.

CANON XV.

The Bishop shall have the direction and control of all Missions within the Diocese, but all appropriations of money for such purposes shall be under the direction of the Standing Committee.

CANON XVI.

Of the Diocesan Institutions.

The Diocesan Institutions shall be, a College, a Theological Seminary, a Presbyterium and a Sanctuary.

CANON XVII.

Of the College and Theological Seminary.

SECTION 1. The College and Theological Seminary shall be under the control of the Bishop and a Board of three Clergymen and three Laymen, elected by the Convention at each stated meeting, and in case of vacancy in the Episcopate the Bishop

shall be represented by the President of the Standing Committee.

SEC. 2. Each Clergyman of the Diocese shall have the right to educate one soul free of charge in the Institutions.

CANON XVIII.

Of Presbyterium or Asylum for Clergymen.

SECTION 1. The Presbyterium shall be under the control of the Bishop and a Board of Managers, consisting of three Clerical and three Lay members, elected by the Convention at each stated meeting, and in case of vacancy in the Episcopate the Bishop shall be represented by the President of the Standing Committee.

SEC. 2. All Clergymen canonically connected with the Diocese for five years, who shall have become incapable of performing parochial duty, through disease or accident, shall be entitled to admission on recommendation of the Bishop.

CANON XIX.

Of Sanctuarium or Widow's Home.

SECTION 1. The Sanctuarium shall be under control of the Bishop and the Board of Managers of the Presbyterium.

SEC. 2. Widows in full communion with the Church having attained the age of sixty years shall be entitled to admission.

SEC. 3. Infirm widows shall be admitted on presenting a certificate from a physician in good standing, and endorsed by the physician of the Institution.

SEC. 4. In both cases letters commendatory from the parish Rector shall be required.

CANON XX.

Of the Trial of Presbyters and Deacons.

SECTION 1. Whenever a Clergyman of this Diocese shall become "liable to presentment and trial," the trial shall be on a presentment in writing, addressed to the Bishop, or in case of a vacancy in the Episcopate, to the Standing Committee, specifying the offences of which the accused is alleged to be guilty, with reasonable certainty as to time, place and circumstances. Such presentments may be made by the majority of the vestry of the church of which the accused is a Rector, or by any three Presbyters of this Diocese, or as hereafter mentioned. Whenever, from public rumor or otherwise, the Bishop shall have reason to believe that a Clergyman is under the imputation of having been guilty of any offence or misconduct, for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint five persons, of whom three at least shall be Presbyters, to examine the case, a majority of whom shall make such examination, and if there is in their opinion sufficient ground for presentment, shall present the Clergyman accordingly.

SEC. 2. A presentment being made, the Bishop, if the facts charged shall not appear to him to be such as constitute an offence, may dismiss it, or if it allege facts, some of which do, and some of which do not, constitute an offence, he may allow it in part and dismiss the residue, or he may permit it to be amended. When it shall be allowed in whole or in part, the Bishop shall cause a copy of it to be served on the accused, who shall within thirty days after such service, select five of them,† and notify their names in writing to the Bishop, and if he shall not give such notification to the Bishop within said thirty days, the Bishop shall select five, and the Presbyters so selected shall form a board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, and shall have power to adjourn from time to time, and from place

[† So in copy.]

to place, (but always within this Diocese) as they shall think necessary.

SEC. 3. A written notice of the time and place of their first meeting shall be served at least thirty days before, on the accused, and on the parties making the presentment.

SEC. 4. If a Clergyman presented shall confess the truth of the facts alleged in the presentment, the Bishop may proceed to pass sentence; and if he shall not confess them before the appointment of a board for his trial, as before mentioned, he shall be considered as denying them.

SEC. 5. If a Clergyman presented, after having due notice, shall not appear before the Board of Presbyters appointed for his trial, the board may, nevertheless, proceed as if he were present, unless for good cause they shall see fit to adjourn to another day.

SEC. 6. When the board proceeds to the trial, they shall hear such evidence as shall be produced, which evidence shall be reduced to writing, and signed by the witnesses respectively, and some officer authorised by law to administer oaths may, at the desire of either party, administer an oath or affirmation to the witnesses concerning the facts charged in the presentment. If on or during the trial the accused shall confess the truth of the charges as stated in the presentment, the board may dispense with hearing further evidence, and may proceed at once to state their opinion to the Bishop as to the sentence that ought to be pronounced.

SEC. 7. Upon the application of either party to the Bishop, and it being made satisfactorily to appear to him that any material witnesses cannot be procured upon the trial, the Bishop may appoint a commissioner to take the testimony of such witness. Such commissioner may be either a clergyman or a layman — and the parties so applying shall give to the other at least six days notice of the time and place of taking the testimony. And if the person on whom the notice shall be served shall reside more than forty miles from the place of examination, an additional day's notice shall be given for every additional twenty miles of the said distance. And

both parties may attend and examine the witness. And the questions and answers shall be reduced to writing, and signed by the witness, and shall be certified by the commissioner, and enclosed under his seal and transmitted to the board, and shall be received by them as evidence. A witness examined before such commissioner may be sworn or affirmed in manner aforesaid.

SEC. 8. The board, having deliberately considered the evidence, shall deliver in writing, signed by them or a majority, their decision on the charges contained in the presentment, distinctly stating whether the accused is guilty or not guilty of such charges respectively, and also stating the sentence which, in their opinion, should be pronounced. And a copy of such decision shall be without delay communicated to the accused; and the original decision, together with the evidence, shall be delivered to the Bishop, who shall pronounce such canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence recommended by the board. And such sentence shall be final. Before pronouncing any sentence the Bishop shall summon the accused and any three or more of the clergy to meet him at such time as may be, in his opinion, most convenient, in some church to be designated by him, which shall for that purpose be open at the time to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by the Bishop. But the Bishop, if he shall be satisfied that justice requires it, may grant a new trial to the accused, in which case a new Board of Presbyters shall be appointed, the proceedings before whom shall be conducted as before mentioned.

SEC. 9. All notices and papers contemplated in this canon may be served by a summoner or summoners, to be appointed for the purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the fact shall be proved by the affidavit of such person. A written notice delivered to a party or left at his last place of residence shall be deemed a sufficient proof of such notice.

SEC. 10. The defendant may have the privilege of appearing by counsel: in case of the exercise of which privilege, and not otherwise, those who present shall also have the same privilege.

CANON XXI.

Of the Mode of Altering the Canons.

SECTION 1. No alteration of or addition to the canons shall be made, unless one day's notice of the same be given in open Convention. No such alterations or additions will be made unless the measure or measures proposed shall receive the concurrent vote of each order voting separately.

SEC. 2. All proposed alterations in these canons shall be submitted to the Committee on Canons in writing, which shall report thereon before being considered and voted on in Convention.

APPENDIX C.

RULES OF ORDER

FOR THE REGULATION OF PROCEEDINGS IN THE CONVENTIONS
OF THE CHURCH OF CALIFORNIA.

RULE I.

At the opening of each stated Convention, when the President shall have taken the chair, the Secretary or Assistant Secretary of the last Convention shall call over the names of the Clergy entitled to seats. The Lay delegates from the different Parishes represented shall then place their certificates on the Secretary's table; and whenever a quorum shall be found present the President shall declare the Convention duly organized.

RULE II.

The first business shall be—

SECTION 1. The election of a Secretary and Assistant Secretary by ballot.

SEC. 2. The election of the Standing Committee by ballot.

SEC. 3. The election of a Treasurer for the Diocesan Fund.

SEC. 4. The election of Trustees for the Episcopal Fund.

SEC. 5. The election of a Treasurer for the Episcopal Fund by ballot.

SEC. 6. The election of Trustees for the Diocesan Fund by ballot.

SEC. 7. The election of a Committee of three Laymen to audit the Treasurer's Report, by ballot.

SEC. 8. The appointment by the President of a Committee on the Incorporation of Churches and their admission into the Convention, one Clergyman and two Laymen.

RULE III.

The daily order of proceedings, after the organization, shall be:

- 1st. The daily service of the Church.
- 2d. Reading and approval of the minutes.
- 3d. Calling the roll of members.
- 4th. Calling for reports of the different committees.
- 5th. Miscellaneous business.

RULE IV.

The communication from the Bishop, or if there should be from any cause a vacancy in the Episcopate, the report of the Standing Committee upon the state of the Diocese.

RULE V.

When the report of a committee is presented it shall be read and entered on the minutes, unless otherwise determined by the House, if accompanied by resolutions, the resolutions shall be considered separately.

RULE VI.

When a question is under consideration no motion shall be received, unless to lay it on the table, to postpone it to a certain time or indefinitely, to commit, amend or divide it, and motions for any of these purposes shall have precedence in the order herein named. Motions to lay upon the table and to adjourn shall be decided without debate. The motion shall always be in order.

RULE VII.

No motion shall be considered as before the Convention unless seconded, and, when required, reduced to writing.

RULE VIII.

The votes by orders shall be taken when desired by three members, and shall be entered on the minutes.

RULE IX.

On all questions of order the President shall decide, subject to an appeal to the House.

RULE X.

No member may speak more than twice on the same question without leave of the House.

RULE XI.

When any member is about to speak, or to deliver any matter to the Convention, he shall address himself to the President, and shall confine himself strictly to the point in debate.

RULE XII.

All special committees not provided for by the Constitution, Canons, or Rules of Order, shall be appointed by the President, unless otherwise ordered by the Convention.

RULE XIII.

The hours of each day's session shall be decided by the voice of the members, or power shall be vested with the President to arrange the time.

APPENDIX D.

OFFICERS OF CONVENTION.

Rev. Augustus Fitch, *President.*
Benjamin Burgoyne, Esq., *Secretary.*
Charles D. Judah, Esq., *Ass't do.*
Charles B. Gillespie, Esq., *Treasurer.*

Standing Committee.

Rev. Flavel S. Mines, *President.*
“ Augustus Fitch,
“ John L. Ver Mehr, LL. D.
“ Samuel Moorhouse, *Secretary.*

Lay members of Standing Committee.

Charles Gilman, Esq.
David S. Turner, Esq.
Philo H. Perry, Esq.
Joseph W. Winans, Esq.

Trustees of the Episcopal Fund.

Rev. Augustus Fitch, Chester S. Kasson, Esq.
“ R. Townsend Huddart, Benjamin Orrick, Esq.
“ W. R. Leavenworth, Charles D. Judah, Esq.
Joseph Hobson, Esq., *Treasurer.*

Trustees of Diocesan Fund.

Rev. Augustus Fitch,	Joseph W. Winans, Esq.
“ Samuel Moorhouse,	J. D. Stevenson, Esq.
“ Flavel S. Mines,	David S. Turner, Esq.
Charles Gilman, Esq., <i>Treasurer.</i>	

Trustees of College and Theological Seminary.

Rev. R. Townsend Huddart,	Charles Gilman, Esq.
“ John L. Ver Mehr, LL.D.	David S. Turner, Esq.
“ W. R. Leavenworth,	John McNulty, Esq.

Board of Managers of Presbyterium and Sanctuary.

Rev. Samuel Moorhouse,	Chester S. Kasson, Esq.
“ Augustus Fitch,	Philo H. Perry, Esq.
“ Flavel S. Mines,	D. S. Roberts, Esq.

